The LUTHERAN

GIFT FOR THE LORD

Vacation school children make their offerings

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JULY 4, 1956

10 CENTS

What Kind of Man?

MY DEN OF CUB SCOUTS sat on the porch of John Burroughs' "Slabsides" and imagined how the famous writer must have sat and studied the wonders of nature at this very spot half a century ago. I wondered aloud what sort of man had built this oft-visited cabin.

"I think he must have been smart to know the names of all the flowers and birds," one of the boys offered.

"He was probably kind to animals and insects," another said.

"I think he must have been thankful."

THE LAST VOICE belonged to Skippy—the most mischievous source of trouble in the den. I tried not to look surprised.

"What do you mean, Skip?" I prodded.

"Well —" The nine-year-old hesitated, searching for the right words. "If he knew so much about nature, he must have thought a lot about God . . . and he must have been thankful for this beautiful place."

Another boy broke in. "And he must have had faith, because he had to work hard to learn all those things."

AS I FOLLOWED the boys back over the woodland trail, I thought of the instances after den meetings, when tired and discouraged, I had wanted to give up. So many times they had been quarrelsome, inattentive, or over-energetic. But now Skippy had led their thoughts in another direction. I, too, was thankful "for this beautiful place" and the reminder that God finds ways of talking to all his children.

—ERNESTINE DAUM

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THE CHURCH IN THE NEWS

Conventions exchange presidents

Delegates to the Missouri Synod and Evangelical Lutheran Church conventions in the Twin Cities last month might have thought they were seeing things. With ELC meeting in Minneapolis' Central Church and Missouri in St. Paul's Municipal Auditorium, the presidents of the two bodies exchanged visits. Missouri's Dr. John W. Behnken, re-elected for his eighth and "final" three-year term, spoke to ELC delegates on Friday, June 22. The following Monday, ELC's Dr. Fredrik A. Schiotz addressed the Missouri meeting.

Relations to other Lutherans stood high on the calendar at both conventions. Missouri's 1,000 delegates discussed an invitation to join the Lutheran World Federation, crushingly rejected it with only a dozen dissenting votes. Missouri, second largest U.S. Lutheran group with 2 million members, is the only major Lutheran body not affiliated with the LWF. Its action "maintained its historic aloofness from co-operative Protestantism," the *N. Y. Times* remarked.

Difficulties with other members of the Synodical Conference, particularly the Wisconsin Synod, also came under discussion at St. Paul. Missouri Synod's approval of military chaplaincies and church-related Boy Scout troops had irked the ultra-conservative Wisconsin group. Criticism had also been leveled against Missouri's efforts toward doctrinal agreement with the American Lutheran Church.

ELC to join World Council

Membership in the World Council of Churches was an important issue before the million-member Evangelical Lutheran Church, third largest U.S. Lutheran body. In 1948 ELC turned down WCC membership. Change in sentiment was evident as the question was debated this year. Charges circulated among ELC pastors that the World Council was communistic were "misrepresentation" and "studded with untruths," Dr. Schiotz declared. "If you feel we have been pulling the wool over your eyes, you have the right to censure ELC's union committee and to ask your president to resign," he said. Current merger negotiations with the American and United Evangelical Lutherans call for the united body to join the WCC.

The vote removed the last barrier to merger. By a 1,434-684 margin ELC decided to apply for immediate membership in the World Council. Approval of other recommendations of the joint union committee seemed assured.

Meeting in Cedar Falls, Iowa, the UELC approved merger plans by a vote of 395 to 19. The American Lutheran Church will act at its convention in October. A merger is already assured, since both ELC and UELC voted to unite with "any or all" of the other bodies involved in the negotiations. The new church, to be called The American Lutheran Church, will come into being in 1960.

Augustana asks end of draft

Before ending its annual synod meeting at Moorhead, Minnesota, on June 17, the Augustana Lutheran Church adopted a resolution calling on the U.S. government to "bring about an end to the present practice of drafting young men for the armed forces during peacetime."

In related action, delegates urged use of the United Nations "in resolving difficult tensions wherever they may threaten world peace." They also urged the U.S. to insist that "our western allies recognize the right of colonial peoples to liberty and self-government."

A "dangerous and progressively growing tendency" to substitute parochial schools for public schools was hit by Augustana. The church memorialized National Lutheran Council and National Council of Churches to "do their utmost to encourage the erection of sufficient elementary public schools to house all pupils regardless of proposed plans for parochial schools." The action followed a charge by Dr. Stanley Sandberg of West Hartford, Conn., that "the Roman Catholic Church is strong enough in some communities of the eastern U.S. to defeat every single referendum for public schools." He said these communities need "outside help."

FIRST COPY OF RUSSIAN BIBLE

Metropolitan Nikolai presents first copy of new edition of Bible in Russian to Charles C. Parlin, American Bible Society officer, during Soviet churchmen's recent visit here. Huge book is first Bible to be printed in Russia in thirty years.

Augustana, ULCA to share mission

A proposal to co-operate with the United Lutheran Church in starting a new mission field in Uruguay was adopted by Augustana delegates. Administrative responsibility for the field would be assumed by Augustana's board of world missions. A similar co-operative arrangement is effectively conducted in India, where the ULCA administers the field while Augustana shares in its support. If the ULCA Executive Board approves, the proposed plan for Uruguay will come before delegates to the United Lutheran Church convention at Harrisburg in October.

ULCA Board of Foreign Missions meeting at New York on June 20 turned down a Lutheran World Federation suggestion that it consider starting mission work in New Guinea. Recently started mission in Malaya and increased financial demands would make it impossible to sustain another major field, the board decided.

Encouraging reports of stewardship interest in India and Japan were made to the ULCA board. Plans for further development of work in Liberia also got a lift as Methodist and Episcopal groups in Liberia asked to share in the enlargement and support of Phebe Hospital. A hospital conducted by the Episcopal Church has recently been taken over by the Liberian government.

Carolina Lutherans buy mission plane

Men's Bible Class of Incarnation Church, Columbia, S. C., turned out at Owens Field airport on Sunday, June 24, to look over a new Cessna 182 airplane. Efforts of the men of the class had spearheaded a Columbia campaign which raised $9,000 to help purchase the air-

craft for the ULC mission field in Liberia. It will replace an older-model plane now used.

The Rev. George E. Meetze, pastor of Incarnation Church; R. E. Robb, teacher of the Bible Class; and D. K. Sturkey, Jr., who headed the campaign, participated in ceremonies at the field. Representing the ULCA Board of Foreign Missions were Dr. Earl S. Erb, executive secretary, and Dr. Herman L. Gilbert, secretary for Liberia.

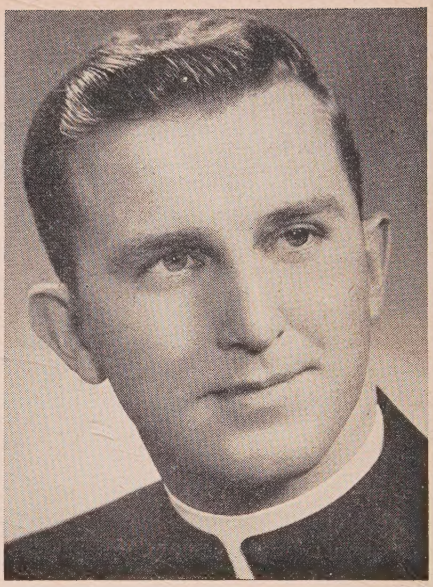
Since air transportation has been provided for roadless interior Liberia, effectiveness of Liberia's missionaries has been notably increased, mission officials said. A two-day journey through jungle paths has been cut to 21 minutes of flying time. The new plane will have added safety factors and will be especially equipped to land on the rough air strips in the interior villages.

Mission competition is confusing

Government officials fear that New Guinea natives may become completely confused because "too many missionaries of different denominations" are attempting to convert them, an Australian mission leader declared last month.

Dr. Charles Shearer Robinson, chairman of the Anglican Board of Missions, told a Sydney congregation that the situation in northern New Guinea is "pretty terrible so far as a religious viewpoint is concerned." He said that Paul Hasluck, cabinet minister of territories, reported that Presbyterian, Methodist, Pentecostal and other Protestant missionaries "are campaigning to win over ignorant natives" to their respective beliefs and are causing "utter confusion in the minds of natives who cannot comprehend the situation."

Presbyterian missionaries in Northern Rhodesia, Africa, ran into a different problem. A 32-year-old convert, Lenshina Mulenga, went back to her native village with the report that she had died but that God had sent her back to teach her people. There were two books, God had told her, one for whites and one for blacks, but the black book was the right one. Lenshina's mixture of superstition and Christianity won 60,000 converts who came to her to be baptized in one year. Included were 4,000 former adherents of the Christian missions.



ELECTED BY BOARD
The Rev. Herbert F. Gernert

Board calls new secretary

To continue its program of psychological testing and counseling for students in ULCA colleges and seminaries, the Board of Higher Education last month called a new associate secretary. He is the Rev. Herbert F. Gernert, 29, of Allentown, Pa. For the past several years Mr. Gernert has served as a school and clinical psychologist in the Allentown area. He will take up his new work Sept. 1.

Dr. Gould Wickey, executive secretary of the board, said that the new associate will advise ULCA institutions about their testing programs, especially as they concern the selection of young people for church vocations.

In another action, the Higher Education Board decided to oppose relocation of its offices in New York, insisting that the present Washington headquarters is closer to most ULCA colleges and seminaries. The Commission on Organizational Structure had proposed that the board move in order to concentrate all ULCA boards, agencies and auxiliaries in either New York or Philadelphia. Offices of the Brotherhood were recently moved to New York in accord with the COS recommendation. The ULCA Executive Board at its April meeting had decided to ask the Harrisburg convention to act on relocation of Board of Higher Education offices in order that the liaison between the board and other activities of the ULCA might be "improved and strengthened."

Zeidler to head Northwestern Seminary

For 15 years Dr. Clemens H. Zeidler served as pastor of Trinity Church, Appleton, Wisconsin. The Northwest Synod congregation prospered and grew from a communing membership of 292 to 1,300. When the Iowa Synod elected Dr. Zeidler president in 1951, Appleton Lutherans persuaded him to stay with them and he turned down the call.

Two years ago the newly formed Central States Synod (a merger of the Kansas, Midwest and Nebraska synods) turned to Appleton again to find its first president. This time Dr. Zeidler accepted, took office Sept. 1.

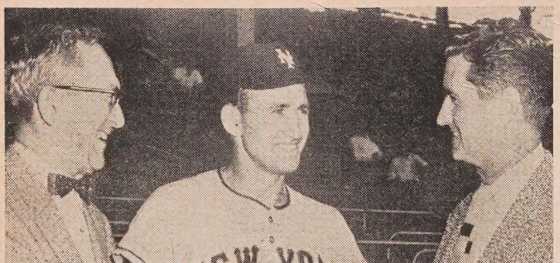
This fall Dr. Zeidler will return to the Northwest Synod, but to a different state. Responding to a call from the directors of the Northwestern Seminary, Minneapolis, the Central States president has agreed to take over the reins of the institution. He is an alumnus of the seminary, served for some years on its board of directors. Dr. Zeidler will succeed Dr. Jonas H. Dressler.

Most giving is for churches

Fifty-three cents of every dollar Americans give to philanthropy goes to religious groups, the U.S. Department of Health, Education and Welfare reported recently. Philanthropic giving in 1954 reached a new high of $5.4 billions in the U.S., the department estimated, with churches and other religious agencies getting $2.8 billions.

In 1952, the last previous year for

CALLED BY SEMINARY
Dr. Clemens H. Zeidler



STAR SHORTSTOP ALVIN DARK, recently traded by N. Y. Giants to St. Louis Cardinals, is presented with copy of book which describes his churchmanship and practice of tithing. Presentation was made by Disciples of Christ officials during Giants' recent western trip. Mr. Dark is an active Baptist layman.

which such a survey was undertaken, the department estimated that $5 billion was given for charity, with churches receiving $2.3 billion or about 47 cents of each dollar. In 1945, only about 34 cents of each dollar given for charitable purposes went to churches.

Giving by corporations to philanthropy has increased tenfold since 1940, the department said. Such giving in 1954 totaled $375 million, compared with $399 million in 1952.

Of the $2.8 billion which religious groups received in 1954, the department estimated that $1.7 billion went for current operations, $588 million for construction of new buildings, $270 million for church-supported welfare activities, $80 million for hospitals and medical work, and $150 million for foreign missions and overseas relief.

East German Catholics lose ground

Declining birth rate and Communist propaganda combined to take their toll of Roman Catholics in Germany's East Zone, according to reports for 1955 published in *Day of the Lord,* the only Roman Catholic publication in East Germany.

Baptisms in the Soviet Zone and in Berlin dipped to 23,471. This represents only eleven baptisms for each 1,000 Roman Catholics in the area—about half the proportion that prevails in West Germany.

Total Catholic population of the East Zone was estimated at 2,166,000. There are about 1,500 priests—indicating an acute shortage that requires each clergyman to serve several congregations.

One Roman Catholic out of every 220 left the church during 1955, *Day of the Lord* reported—a total of 9,973. Although this number is triple the number reported to have abandoned the church seven years ago, it was seen as "small" in view of the intensity of the anti-religious propaganda of the Reds.

Persecuted church celebrates

Week-long mass meetings during June and July in three Colombian cities mark the 100th anniversary of Protestant mission work in that South American land. Presbyterians from the U.S. started the work, have since been joined by 20 other missionary groups.

Reports of continued persecution were a prelude to the celebration. In late May

rotestant churches in the villages of uibdo and Atanquez had to close. Serves in Corinto were broken up twice by ie town's mayor, and in Palmira a Protstant was arrested for reading the Bible id imprisoned as a "Communist."

Three Lutheran pastors in Socota, in ie Department of Bolivar, were reported iled. When another pastor attempted visit them, he too was taken prisoner. he Roman Catholic parish priest was aid to have led processions around the il, shouting "Long live the Catholic nurch" and "Down with Protestants."

On May 25 the largest Protestant hurch in the country was closed by govrnment order. Situated at Santander nd supported by the U.S. "Four-Square ospel Church," it had 400 communicant iembers and an average Sunday attendnce of more than 1,000. The church ad been closed previously in 1950 after ressure from local Roman Catholic auhorities, but was reopened eight months ater by permission of the government.

Catholic pressure continues

Protestants are "Communists" and enemies of the peace," the Roman Cathlic weekly *La Aurora* published at Quibdo said in its May 10 issue. It urged he Roman Catholic population to resist Protestant heresy." A similar appeal was ublished by the Archbishop of Popayan.

In Hamburg, Germany, the Consul-General of Colombia, Cayetano Suarez Pinzon, told a Roman Catholic audience hat charges that Protestants are perseuted in Colombia are "absurd and false." Any religion in Colombia is protected nd respected, he said, "unless its adherents act against the natural laws, the cusoms and the religion of the country."

Mr. Suarez added that "foreign Protstant missionaries" had publicly insulted nd attacked the Colombian Roman Catholic clergy and had told the people ridiculous things about the Roman Catholic Church. Colombian Catholics had resisted such provocations, he said.

Up all night, delegates vote merger

Congregational Christians had run into strong opposition in efforts to merge with the Evangelical and Reformed Church. A series of lawsuits had failed, but delaying tactics continued as the church's General Council met at Omaha.

Foes of the merger cited a constitutional provision that full information on committee proceedings be given, forced a reading of the 720-page minutes of the executive committee. Delegates snoozed, doodled, knitted, chatted and fretted as the nine-hour reading marathon dragged through the night. Adjourning finally at 7:30 A.M., they reassembled at 9, briskly debated for two hours more before voting. Merger won, 1,314-101.

Presbyterian merger approved

Merger with the Presbyterian Church U.S.A. was approved by a 189-64 margin at the General Assembly of the United Presbyterian Church in Knoxville, Tennessee, last month. Both groups had formerly planned a three-way merger with the Presbyterian U.S. (Southern) Church, but the Southern presbyteries turned down the plan in local voting.

Local presbyteries in both the United and U.S.A. churches must now approve the two-way merger. If they do, it will become effective in May 1958. The new body will be called the United Presbyterian Church in the U.S.A. It will have about three million members in 9,000 congregations served by 10,000 ministers.

The Presbyterian Church U.S.A. unanimously approved the merger at its General Assembly in Philadelphia in May. It is largest by far of the three Presbyterian bodies.

WASHINGTON

By ROBERT VAN DEUSEN

NEUTRALISM

SHORTLY BEFORE President Eisenhower became ill, he made some favorable remarks about neutral nations that set diplomatic circles buzzing. Secretary of State Dulles, three days later, countered with a sharp criticism of neutralism in a speech at Iowa State College. The result was a flurry of confusion and resentment in foreign capitals, with some taking one side and some the other.

The President's comments were apparently not "off-the-cuff," since they seemed to represent a deliberate shift in viewpoint. He even mentioned the speech that Dulles would make in Iowa about "waging the peace." But the two had obviously not come to a complete understanding on the subject, or else the reaction of some U.S. allies frightened Dulles into tempering the President's statement.

Eisenhower

THE SETTING of Eisenhower's remarks was a news conference held on the twelfth anniversary of D-Day. In a speech to the newsmen, he contrasted the clear objectives of winning a war with the less definite goals of peacetime. He named freedom from dictatorship as one of the chief objectives, and said that the U.S. must lead the way through economic and military aid to other countries.

At this point he said that nations should not be penalized for wanting to stay neutral, since their neutrality is not between right and wrong, but in respect to military alliances with great nations. He pointed out that neutralism was the historic American attitude for a century and a half, and that other countries ought to have the same privilege.

He went on to say that an attack on a truly neutral nation would outrage the world, whereas an attack on a nation with military alliances might bring the response, "They asked for it." He was apparently unaware of the implications of this remark for the foreign statesmen who have fought neutralism in their own country in order to come into the orbit of armed alliance with the U.S. There were cries of outraged protest from West Germany, Pakistan, the Philippines, and others.

Dulles

DULLES FELT IMPELLED to square the U.S. with its allies. Without referring to the President's comments, he took the opposite position. He said that neutralism is: 1) immoral; 2) shortsighted; and 3) becoming increasingly obsolete.

Dulles objected to neutrality on the moral grounds that it assumes a nation can best gain safety for itself by being indifferent to the fate of others. He said it is shortsighted since it leaves small nations without a strong protector in case of attack.

Washington representatives of foreign governments, particularly those who are neutral, are saying that Eisenhower's position is more logical than that of his Secretary of State. One of the President's first jobs on getting back to his desk should be to get together with Dulles and with responsible Congressional leaders, so that a clear statement of unified foreign policy may be made. The result may be a basic change in our approach to uncommitted nations.

A PICTURE STORY →

HOPE AND HELP START HERE

Church-administered school for retarded children points the way to adjustment for life in a world they cannot enter normally

"JERRY WEARS a blue sweater, a blue sweater, a blue sweater . . ." Any weekday morning fourteen boys and girls sing a song like this at the Kensington Dispensary in Philadelphia. The children are below normal in their ability to learn—usually called "retarded." They can be trained, but never educated in the public school system.

Here at the dispensary they are emerging from the shelter of their own families, playing with other children, and learning things which amaze their parents.

AGES OF THE children range from four to twelve. Their mental ability is rarely above that of a three-year-old. Their retardation was caused by a variety of

Red, yellow, blue, green. Toys help teach color and co-ordination. Mrs. Shoaff and Sister Dorothy stand ready to give encouragement, aid and guidance in building a tower or lining up beads.

The sandbox provides a source of never-ending wonder for Sister Grace, Charlie and friend.

things—cerebral palsy, lead poisoning, birth injuries, serious illness in infancy, or other undetermined factors.

The church is helping these children at the Kensington Dispensary in Philadelphia. The dispensary was founded fifty years ago by a parish deaconess in the area who was concerned about the many victims of tuberculosis who needed care. A number of Lutheran women worked to open the dispensary, which is still governed by a board which grew out of the original group.

When Sister Grace Jones was called in 1947 to be administrator of the health center, she soon realized that in order to be effective today, Kensington Dispensary must expand its scope beyond the treatment of tuberculosis. After much planning and study, the school for retarded children was opened last fall. Sister Grace, the administrator and nurse, is assisted by Mrs. Gladys Shoaff, a well-qualified teacher of retarded children, and Sister Dorothy Snyder, the assistant.

Teaching at Kensington is based on the principle that learning can be fun. The first need for almost all of the children is speech therapy. When they came to the dispensary many were only able to say a few words or the simplest sentences. Now they chatter happily. They learn to find their tongues by looking in a mirror, to see how to form sounds. Blowing out a candle is good training in forming the lips properly for distinct speech.

A rocking boat helps the children learn balance for walking up and down stairs. When the boat is turned upside down it becomes a double flight of stairs, separated by a landing, a miniature version of a staircase at home.

Spoon goes safely from bowl to mouth with help in balancing it provided by Sister Dorothy.

Sister Grace helps Charlie to scrub up

MOST CHILDREN love music, and those at Kensington are no exception. Each child has his favorite record in the much-used collection, and most love to pantomime their favorite characters. Charlie is always Davy Crockett; his hands make Davy's guns. Gwenn makes a fine Mickey Mouse. All the children keep time to the music with their hands, their feet, even their whole bodies, and develop a sense of rhythm as they play.

The song about Jerry's sweater at the beginning of this story is an example of how play can teach several things at one time. A song like "Roslynda wears a red dress," helps the children to learn their playmates' names, to identify and name various articles of clothing, and to distinguish colors.

Mid-morning is nap time at Kensington. Sister Dorothy covers one of the boys for his rest

A toy traffic light (operated by batteries) is in one corner of the room, blinking red, yellow and green. Learning colors? Yes, and learning safety, too. Building blocks teach colors, co-ordination, and balance. A huge clock face hangs in another corner, but so far none of the children knows how to tell time. Learning is often a very slow process for them.

ONE OF THE FAVORITE toys is a man's shoe, size ten, and painted bright red. First a child plays with it on the table, painstakingly lacing and unlacing. Finally the day comes when he puts it on the floor, puts his own foot inside the giant's shoe, leans down, and laces it up, just as his brothers and sisters do. These children find the same joy in their accomplishments as normal ones—their parents find even more.

With music from the record player to guide them, the children act out their favorite charact

Is this a tiger?
Sister Dorothy (above) must know

School starts at the usual hour in Kensington, and the children remain until after the noon meal. At lunch they learn eating habits, since many have not been taught them at home by over-solicitous families, too eager to help with every small act and gesture. Even the most elementary tasks of life, such as buttoning clothes, scrubbing nails, using forks and spoons, must be taught to their pupils by the workers at the Kensington Dispensary school.

ONE OF THE hardest things for these children to learn, and—Sister Grace feels—one of the most important, is a consciousness of God's unfailing love for them. If they can be made to feel his love, it may make the difference between a life of misery and one of happiness for these children, who will never be anything but dependent. Now they sing "Jesus Loves Me" with the eagerness of all three-year-olds, and they are learning the habit of saying "Thank You, God," before each meal.

The work that is being done at Kensington by Sister Grace and her co-workers is similar to that done by the church in many areas. The first needs are qualified teachers of retarded children, and the readiness of congregations to offer their facilities, co-operation and wholehearted support for this important work.

Learning to talk is much easier when you can find your own tongue in the mirror (below)

Japan will have the last word on whether or not communism wins in the East. Bishop Hanns Lilje, in interview with Emperor Hirohito and other Japanese leaders, sizes up the situation as it looks now

BISHOP MEETS EMPEROR

SOME PROMINENT Christians of Japan had requested that I visit the emperor and other leaders of the country. In countries where Christians are a minority, a newspaper report that the president of the Lutheran World Federation has been received by the head of the state may materially strengthen their position in public opinion. The German ambassador arranged an audience with the emperor for me, and on Feb. 17 we set out together for the imperial palace.

Even today the broad, handsome, architecturally impressive sight proclaims that this was once holy ground. Newspaper reports of the past, telling of an audience with the emperor, always began with the statement: *The following persons were received by His Imperial Majesty "in fear and trembling."* Today it is all much simpler.

We drove up to the entrance, the door was opened, and we were received by several members of the court. They were not dressed in the picturesque costumes of old Japan, but in the formal morning clothes of diplomats all over the world. We were led up a broad staircase into a room in which were combined the best of modern taste and that of traditional Japan.

THE INTERVIEW was held in a smaller room. Except for the deep bow at the beginning, it was conducted exactly as a similar one would have been in Europe. Although the emperor and members of his court speak excellent English, a skilled interpreter was present to make sure there were no mistakes.

The emperor is an impressive man. He combines deep humility with dignity and grace. As the conversation progressed it became clear that he also possesses a keen intelligence and a fund of human

By HANNS LILJE
Dr. Lilje is bishop of Hannover in Germany and president of the Lutheran World Federation. His report is translated from "Sonntagsblatt."

EMPEROR VISITS LUTHERAN INSTITUTION AT KUMOMOTO
Hirohito has encouraged Christian missions in Japan

understanding. In outward appearance the 55-year-old emperor is a small man, of less than average size. For our interview he wore a dark blue suit of European cut. His face was tanned.

After the usual polite questions at the beginning, the interview took an interesting turn. The emperor is keenly interested in the German situation, and especially in problems relating to East Germany. We spoke of the spiritual and intellectual outlook of the people, and particularly of those who do not agree with the ideas of the present regime, and of the opportunities of these people for a spiritual life. The question of religious freedom in East Germany is of the greatest importance throughout Asia today.

It is not difficult to explain German problems, especially those related to reunification, to the Japanese. The example of Korea, of the boiling kettle of unrest such an unnatural separation can cause, is always vividly near at hand.

The emperor, whose influence in the public life of Japan is constantly increasing, led the discussion with great skill. Neither rank nor criticism were in evidence; the emperor listened with understanding and with sympathy.

THE JAPANESE SITUATION is not simple, and it is not easy to be emperor of Japan. The people depend upon him spiritually. The war is not yet forgotten. Just as new cases of illness from the atomic fall-out are still being discovered, so there are constantly new problems of spiritual reconstruction.

There is a strong trend in Japan to return more and more personal power to the emperor. He has never lost the trust of his people, a trust which was only strengthened by the realization that events bore out his advice to his statesmen, strongly urging them not to enter the

war. The uncertainty of economic recovery and of political and spiritual reconstruction is a heavy burden to him.

That morning we had visited the new prime minister, Hatoyama, and his predecessor, Katayama, now the leader of the Socialist opposition. Both are important men, mindful of their responsibilities, and astute politicians.

Katayama was particularly interested in the question of Christian socialism in opposition to atheistic communism. It was reassuring to find so much political realism applied to such an important question of fundamental policy.

Japan is, after all, not only the fairyland country of enchanted flower festivals in the spring and of golden harvest landscapes in autumn. Japan is a poor country, deeply concerned over its economic future and, above all, burdened by the problem of ever-increasing population. There are now 90 million Japanese and the population is increasing by a million each year.

THE JAPANESE DESIRE to replace lost markets by new trade with Russia and China is a logical outgrowth of these economic problems. It is difficult (as so many things in Japan are difficult) to understand all sides of the relationship with communism.

In my conversations with Japanese intellectuals I found a notable, almost naive unconcern for the communism of today. A number of those with whom I spoke felt that serious thought should be given to the idea that the Communist experiment in creating a new economic and social order might prove to be the right answer for Japan. Among the younger university students there is—as all over the world—a certain snobbish admiration for communism and its doctrines.

We may see in all this a moral which will reveal something of the Japanese. Despite all this thinking and talking, no one in Japan has openly talked of starting a Communist revolutionary movement. There is another aspect in this that is fascinating to a European. Japan, even more than other nations of Asia, is naturally attracted to collectivism. The traditional tendency toward collective action and thought has proved to be fruitful ground for the sowing of Communist propaganda. Yet it has also worked toward the opposite end, for, because of the tradition of collective life, the Japanese are to some extent immune to the superficial lures of communism.

WHO WILL MAKE the final decision? The balance of Asiatic politics lies in the hands of the Japanese. They have always been bound to the rest of Asia, and are still so bound that it would be almost impossible for them to go their own way without a feeling of kinship for the other nations of the Orient.

Against the general Japanese background there is being played a drama of unique, many-faceted religious life. One cannot overlook the fact that the renaissance of the major religions has, in Japan, also included Buddhism and Shintoism.

I had many opportunities to gain a personal impression of these movements. While we were in Nara, the center of several religious movements, we were able, through the assistance of a Lutheran missionary who is acquainted with many leading Buddhists, to meet the leaders of two of the Buddhist sects leading the revival.

The clearest outline of the two movements may be gained from a brief description of the two men whom we visited. As we met the first leader who was to explain to us the goals and ideals of his movement, he produced a visiting

card (where would a Japanese be without his card?) upon which was emblazoned his name with the prefix of "Bishop"! As we left him, we were given some of the literature of the sect, among it a Buddhist "catechism."

These are only two examples of the many forms and terms of Christianity which the group has borrowed. The borrowing seems to have been effective.

Our interview with his colleague was pervaded by a completely different atmosphere. As we entered his monastery we could feel all around us the air of the old, real Buddhism. On our visit to the "bishop" we had sat on comfortable European-style chairs around a table. Here we sat in true Japanese style upon cushions on the floor, surrounded by the forms of traditional ceremonial courtesy.

It is difficult for an outsider on a short visit really to understand the religious revival movements. It is important not to overestimate the influence of Christianity. The inclusion of Christian elements has not changed the essence of Buddhism. I do not dare, on the basis of such a short visit, to venture to estimate how much direct influence the work of the missionaries has had on the religious revival.

In their outward forms there are striking contrasts among the active Shintoist sects. The shrine of Tenrikyo which we visited in Nara seemed full of blossoming vitality. Constant streams of pilgrims are a testimonial to the popularity of the cult.

In January and October of each year, hundreds of thousands of the faithful come together from all parts of the land at the great shrine of Tenrik at Nara. At the center of this great shrine is the main temple, dedicated to the memory of the woman founder, Miki Nakayama, who died in 1887. Elsewhere in the group of buildings are all kinds of schools, a seminary and a university. A rich harvest of literature is printed and distributed here.

The main teaching of the cult is simple. Other than a few social works, its goal is to lead men to a religious and happy life. Each day the dust of sin must be shaken off, and then men must only cultivate the main virtue of Tenrikyo, candor and simplicity of heart.

Although these movements display an unmistakable vitality, they betray a fundamental uneasiness which is closely related to the whole uncertain position of religion in Japan today. The European visitor probably underestimates, even now, the shock which came to Japanese religious thinking when the emperor, in 1946, proclaimed himself to be only a man and denied that he was of divine origin. With this proclamation the major ethical and moral foundation of the Japanese—the belief in themselves as a master race and a symbolic nation—was shattered. Religious thinking is no longer the standard in spiritual and intellectual crises.

In this uncertainty, which sometimes becomes real confusion, lies the opportunity for a Christian mission. The chance will not last forever. It is true that a man in a state of confusion and indecision is ready to look for a leader, but he is also ready to listen to anyone who will promise him guidance. As long as there are so many prophets, each preaching some new gospel, he will not find his way out of darkness and uncertainty.

All of us hunger for a word of praise. Mark Twain is credited with saying, "I can live for two months on a good compliment."

Children gain maturity through relating themselves to things that happened long ago

Needed: A Sense of Tradition

By VIRGINIA VEEDER WESTERVELT

DO YOU EVER feel uneasy about the future, unhappy about bringing up children in an unstable world? You, as one individual, may not be able to calm international tension and straighten out political maneuvering. But you can build security within your family group.

What gives children the sense of being in a safe place? Primarily, of course, the feeling of being loved and approved. But also there should be a growing feeling, as they get older, that there is an order and a pattern to life. Some things they can safely do. Other things they must not do, or unpleasantness will result. There is a relationship between what happened yesterday and what will happen tomorrow.

ONE OF THE BEST WAYS we found to emphasize this relationship was to give our children a sense of tradition, of history. We found many ways of helping them to understand that the world as they find it has stories to tell.

First, we bought one of those historical calendars, and we had fun finding out, as our son Dirck, who was then nine said, "What happened today long ago?"

Consider the month of June, for instance. A glance at the calendar lets us know that Kentucky and Tennessee were both admitted to the Union on June 1. Kentucky, to Dirck, meant the traditions surrounding Daniel Boone. We linked the exciting story of shooting bears and exploring the wilderness with the larger concept of what the Union meant, and how the United States came into existence. (In fact, when Dirck found out that they even celebrate Daniel Boone Day in Kentucky on June 7, he laid out his guns and was ready to start for Kentucky to help with the celebration.)

THIS SENSE OF TRADITION is easily cultivated. Children like to do the same thing in the same way, year after year. Always a story at bedtime, always carols and family traditions at Christmas. Children may be adventurous, but they are basically conservative, resenting change. They like a continuance of the same. They enjoy linking what is happening now with what happened last year, and long ago. It seems to give them a sense of security and of order in the universe.

From the talk of pioneers and explorers that night around the dinner-table, we drifted to the subject of modern pioneers in Alaska, and then to pioneers in the scientific world. It wasn't long before we were talking about pioneers in music, and in art, and we decided that the adventuresome spirit, as typified by Daniel Boone and our own pioneer ancestors, was still alive today, to be encouraged and enjoyed in whatever form it appears.

WE HAVE brought history a little nearer home than Kentucky, by telling the children about their own ancestors. We happen to have mixed strains of Dutch, Scotch and English, with more Dutch than anything else. Even our six-year-old daughter can tell with gestures the story of Col. Volkert Veeder, the burning of the Dutch village of Schenectady, and the time Arendt Van Curler fooled the Indians.

Every town has its history, every family its ancestors. One of our neighbors has a strong Norwegian background. Another is of second-generation German descent. Another credits a prolific Polish nobleman for starting the family line.

To make our children conscious of their heritage is one of our privileges and duties as parents. We must help them realize that thread of continuity which, passed on from one generation to another, gives significance and stability to our lives. We may be living in the present, but so often a knowledge of past events helps to explain what is happening today, and what is likely to go on tomorrow. It is just a case of being history-conscious.

And the dividends? One day, in exploring an old barn, Dirck pulled out a nail, and exclaimed with all the excitement of a great discovery, "Look, quick, quick! A hand-wrought nail!"

Although he couldn't put into words his appreciation of the strong workmanship of our forefathers, that knowledge was reflected in his recognition of the nail, and in his enthusiasm. I feel that because we have initiated, shared, and fostered his interest, his eyes will always be open to the wonders of the world as God made it, including the wonder of man's ingenuity and resourcefulness.

If one is looking for evidences of the past, they are everywhere. Why does that old house on the corner have such thick walls? How did our street get its funny name? Where are all the Indians now?

Children are notorious questioners. If we are forced to say, "I don't know" too many times, that early enthusiasm we like to see in our children will be pushed to the background. We need constantly to be broadening our own horizons of knowledge, lest we shut off avenues of interest in our youngsters. For they do reflect, more than we realize, our interests and our enthusiasms.

I HEARD A FATHER SAY the other day, "I never liked history myself. I certainly sympathize with John when he brings home those D's on his report card." That father had been deliberately, although unconsciously, cheating his son. For the range of children's interests is as broad as the world. It can reach backward into time, and forward through space. It must

be developed and not stifled. For above all, we want our children to be alert, open-minded and enthusiastic about this business of living.

"Abundantly" was the word used long ago. It means enriching life in all sorts of ways, especially by making sure our children know the heritage of the past so that they will be able to accept their responsibilities toward the future.

We shall need men with a sense of responsibility to guide us through the upheavals the future may hold. We are building those men now, and that future now, in our children. It is our task to see that they develop into men of vision, into practical men who know the mistakes of the past, the accomplishments and the hopes, so that they can build on that foundation a better world.

Worship by Proxy

We of the 20th century sometimes think that we have surpassed all the people of yesterday in making life easy and comfortable. The excavations of ancient temple ruins show, however, that the desire to save effort is as old as history itself.

In some of the temples of the Middle East, excavators found clay cones with prayers inscribed on them driven into the temple walls. These prayers, inscribed by the priest, were believed to make their perpetual appeal to the deity without the presence of the worshiper. Still more ingenious was the idea of having stone statues in worshipful attitude with folded hands placed on ledges in the temple by pilgrims. These are substitutes for the people, in continual worship before their gods, and save the people the trouble of being there themselves.

Such devices are attempts to produce the effects of prayer and worship without the necessity of putting in a personal appearance in the house of worship. It is evident that we who go to church to worship personally—are less efficient than these folks long ago.

—George G. Hackman

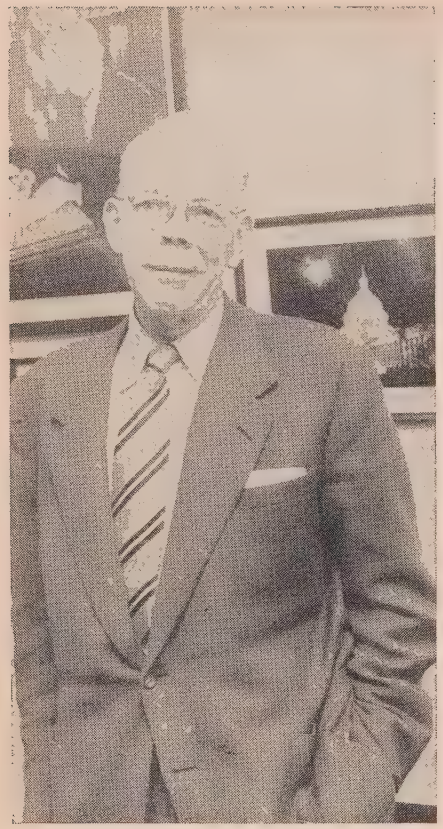
An Opera Singer Went to Congress

By FRANK VAN DER LINDEN

Carroll D. Kearns, who married a Lutheran girl and joined her church, believes in practicing his religion seven days a week

"I'm abnormally religious," says Congressman Carroll D. Kearns of Pennsylvania. "I don't believe in just going to church on Sunday. I try to practice my religion seven days a week. The first thing in the morning, when I get up, I think, 'What can I do to help someone?' "

Congressman Kearns is a Lutheran, descended, on his father's side, from a long line of Roman Catholics. "My father



CONGRESSMAN KEARNS
"Abnormally religious"

was a Catholic, my mother was a Methodist," he said in a recent interview.

"There were ten children in my father's family. All four of the girls married Protestants. All six of the boys married Protestants. Grandmother Kearns, a staunch Roman Catholic, watched them slip away. But she was philosophical about it. She said: 'I give up; we're all going to the same place anyway.'"

Congressman Kearns became a Lutheran when he married Miss Nora Mary Lynch of Greenville, Pa. "We were married in her church, First Lutheran in Greenville," he said, "and we are both members of that church. Mrs. Kearns also is a trustee of Thiel College in Greenville."

Mrs. Kearns is president of the National Federation of Republican Women. Her husband is proud of her achievements, and lets the world know it. "Her concerted efforts for education, for schools, for people are remarkable," he said.

KEARNS HIMSELF is an unusual Congressman in this respect: he is a former professional opera singer, and is often called upon as guest conductor for the Air Force Symphony Orchestra on its tours overseas.

A second cousin of John McCormack, the Irish tenor, Kearns began singing Gilbert and Sullivan roles in high school —"HMS Pinafore," "The Mikado," and others—and organized the first high school band at New Castle, Pa., back in 1918.

At the Chicago Musical College, he appeared in several operas with Irene Dunne, who later became a singing star in the movies. Kearns made his debut in opera with the Chicago Symphony in "La Boheme," and sang bass baritone roles in "La Traviata," "Rigoletto," "Faust," "Carmen," and other operas.

He appeared as a soloist with Mary Garden, and in operas with Galli-Curci.

"My greatest thrill in opera," he said, "came when I sang with Galli-Curci in 'La Boheme.' It was in the third act. I'm the hero—I'm selling my coat to buy medicine for Mimi, who's dying of tuberculosis. She really looks pretty healthy, while I weigh only a 153. But she sang so well, she carried off the illusion just perfectly. We had one curtain call after another, and she was so nice; she never took a curtain call without me."

Beside filling his opera and concert engagements, Kearns was the first paid

radio singer in Chicago. For a 15-minute program he earned $10 a day.

In 1931 Mr. Kearns went to Greenville to finish out the term of the school music supervisor who was ill. Kearns remained in Greenville for eight years. He won state-wide recognition for his choral and instrumental groups, organized the Greenville Theater Guild.

Kearns headed the music department at the State Teachers College at Slippery Rock (yes, there really *is* a Slippery Rock Teachers College), 1939-41, and for the next five years was superintendent of schools at Farrell, Pa.

Then, in November 1946, came the tidal wave of Republican votes which swept the Eightieth Congress into Washington. Kearns came in as Representative of the twenty-fourth Pennsylvania district—Crawford, Erie and Mercer counties—and has been here ever since. He is the fourth-ranking Republican on the Education and Labor Committee (what better place for an ex-teacher?) and Number Seven on the GOP side of the District of Columbia Committee, which makes him, in effect, one of the "aldermen" of voteless Washington.

One of the Education and Labor Committee's perennial problems is federal aid to education. The District Committee's current headache is the public transit system for Washington. Kearns sums up his philosophy in one sentence: "I'm for free enterprise."

He greatly admires President Eisenhower and Vice President Nixon, whose portraits, in color, have a prominent place on his office wall. "Dwight D. Eisenhower has stimulated a great return to religion in this country," Kearns declared. "He has time to go to church on Sunday, and, if the President of the United States can do it, other people feel they can to."

Being "abnormal," as he calls himself, the Congressman not only goes to church but is in demand as a speaker in churches in the capital and in Pennsylvania. One of his favorite texts is the Twenty-fourth Psalm, beginning, "The earth is the Lord's and the fullness thereof . . ."

Kearns has a world-wide viewpoint of "the earth," as the result of his overseas tours as guest conductor of the Air Force Symphony. Sharing the podium with Col. George S. Howard, the regular conductor, the Congressman has led the orchestra in Denmark, Germany, Iceland, and the Far East, as well as in the United States.

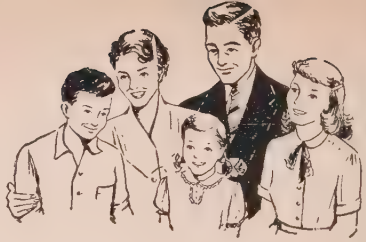
When foreign audiences saw a member of Congress directing the symphony, they were first surprised, and then delighted. They came to "know" this Congressman in a matter of minutes, through the universal language of music.

"On these tours overseas, I spent about one-third of my time being a member of Congress and about two-thirds being a practicing Christian," Kearns said.

"By that, I mean that I tried to meet with religious groups and civic groups everywhere we went. At nine o'clock in the morning, sometimes, I would meet with the officials, and we would talk over the potentials of a better relationship among the nations of the world. I thought that would do more good than being a prima donna.

"We have a great opportunity of winning friends for democracy, and for world brotherhood, by trying to promote such understanding, and working towards the great concept of religion, and avoiding disputes among different groups," the Congressman said.

"I have had a chance to play a small role in this effort, and if I should die tomorrow, I feel that I may have done my part."



Wakeful Thoughts

THE DAY HAD BEEN long. I was glad to drop into bed. "Time marches," I mumbled as Dan came back from the shower.

"Some day," he observed, "scientists will invent a sand repellant to rub on before we go on a picnic. Then we'll get home and won't even know we've been on a picnic!"

"Except that we'll still be tired, unless they invent something for that, too. My, it seems a long time since breakfast!"

"Does, doesn't it?" He stood at the window for a minute, yawning healthily as he adjusted the shade so the street light wouldn't hit us in the eye. "Good night! You ought to see the cars parked next door. Mawsons must be having a party of some sort."

"Marilyn is." I was too sleepy to tell him Claire had given me fair warning that there would be a lot of coming and going Fourth of July night when a group of Marilyn's friends had "open house."

"Well, I'm tired enough to sleep through anything." By common consent we limited our prayers to a swift recital of the Lord's Prayer. Not very "devotional," perhaps, but anything more would have been sheer hypocrisy. We settled ourselves for sleep.

PICTURES OF THE DAY moved lazily through my thoughts. Tony Matteo looking happier and more relaxed than I'd ever seen him, as he tumbled about in the water with the youngsters. He was going to see his wife later in the day, but he was going with hope in his heart, this time, because on Sunday she told him she guessed perhaps she had been sick. This first indication that she might be returning to reality had put a new zip in his whole manner. It made us all happier, for even if he should be let down by his next visit, he was elated now.

Donna felt it, too, as she and Susie each clung to their own fathers, jumping into the water from their shoulders, wanting to be swung through the water till both men called a halt. Then we all lay on the sand in the sunshine until Pete decided it was time to organize a game of catch.

He has been amazingly tolerant about the girl-dominated situation in our family since Donna came. Now and then he has seemed too kindly to be expressing his real feelings. But as I watched him with Dan, I realized it is no pretense. He is so sure of his place with his father he can afford to be kind to the girls.

WHEN EVERYONE had been in for another dip, Tony began toweling himself briskly. "Guess I'll have to be off, if I'm to get to the hospital in time to see Mother," he observed to Donna. Her face clouded, but she made no reply. "Shall I give her your love?"

"O.K.," she replied, her tone expressionless. Then she went on with enthusiasm, "You won't forget about Sunday?"

"I won't forget," he laughed. Turning to us he explained, "Donna's determined I shall come to Sunday school with her on Sunday. I've tried to tell her that if she's in one class and I'm in another, we won't have any more time together than

I pick her up afterwards. But these women!"

"Good thing they keep after us," Dan put in. "Our men's class needs a person like you, so if Donna can get you there, that's fine!"

"Malarkey! But I guess I can sit through it if you can, Dan!"

"No one 'sits through' that class, believe me! We all pitch in and argue like a bunch of ball fans. We get right down to essentials and we don't let anyone go along for the ride! You'll have a lot to offer, Tony, my lad."

"Now, wait a minute." Tony paused, beach clog in hand. "Maybe I'll change my mind. I was expecting just to sit quiet and let someone else do the talking and perhaps come up with some answers I've been looking for."

"So you're looking! That's not sitting quiet." With an abrupt change of pace, Dan dropped the bantering tone. "We're all looking for answers, Tony, boy. I know you've got a special reason for looking for pretty important ones. But the rest of us are more in the same boat than you realize. We get a lot out of this class and I think you will, too."

"Thanks, Dan. Just don't expect me to talk much. Right now there are a lot of things I can't talk about—not to you and Connie, not to your minister or my priest, not to anyone. I've got to fight it through for myself."

"We won't pressure you. But it may help to know there are other people who aren't sitting on beds of ease, either."

LATER, WHEN the youngsters were taking one last plunge before going home to bed, Dan and I sat watching them and talking. We have so little time together, now that the children are getting older and want to be in on every conversation, that moments like this are precious. Dan reverted to the subject of Tony. "Wonder how long it will take him to lose that 'I've got to do it all myself' feeling? When you come right down to it, that's part of Kathy's illness—and we've all got a mild touch of it, I guess."

"And even the people who aren't sick themselves can give it to others—like what I was reading about mono-something-osis. It can only be passed from one person to another by direct contact, usually kissing. But apparently some people carry the disease virus without getting sick themselves."

"Wonder whether all the people in the world are as subject to it as citizens of these United States? Because our forefathers carved a nation out of the wilderness, we have to do everything bigger and better than it's ever been done. Not just as a nation but as individuals. Keeps us under constant pressure."

"Your thought for the Fourth of July? Smaller and worse achievements?"

"Of course not! But you know what I was driving at. That 'I've got to fight it through myself' remark of Tony's seemed so characteristic. Now, take the new refugee family for instance. No one works harder than they, but think how often they attribute what they accomplish to God."

As I thought back over the happenings of the day, I wondered whether Tony would pick up the same attitude. The fact that he's coming certainly means he can change in some ways at least.

SUDDENLY A BURST of shouting from next door brought me upright in bed. Dan muttered angrily into his pillow. The shouting grew louder, merging into song.

I settled back again, deliberately uncurling my toes. But the mists of sleep had been blown away. I knew I'd be awake for a long time.

WORSHIP NOTEBOOK

I'VE JUST been reading a textbook on theology. It's one of those large volumes, full of technical terminology and foreign phrases. In one section three little words kept popping up on almost every page, *ex opere operato.*

Readers who will recall encounters with Ceasar or Cicero will recognize that the words are Latin. *Ex opere operato* means "by the work done," or as the Swedish theologian Aulen puts it, "through the mere performance of the act."

The term is used to refer to the sacraments and is designed to express the typically Roman Catholic idea that the mere performance of a sacrament guarantees what the sacrament promises. If anyone says that by participating in the rite of baptism, without at the same time expressing a conscious faith, he is reborn, that person would say that the sacrament of Holy Baptism works *ex opere operato.* The Lutheran church in its understanding of the gospel has always rejected this notion. The sacraments are means of grace. They convey what they promise. But faith must always be present.

THIS IS IMPORTANT, for while the average Lutheran would reject any idea if told that it bore the label of Rome, he is not always so aware of such errors if the label isn't clearly seen. Some people have the notion that one simply has to "go through" the baptismal service to make sure the child is "done." Or, one has only to answer the questions in the preparatory service, say the prayer of confession, then go to the altar and receive Holy Communion. Sometimes we forget that faith must be present.

Perhaps it is difficult to realize that there is a contribution from our side. To be sure, God always initiates an action. As the Scriptures say, "we love Him, because he first loved us." Still when we bring our children to the font, we have to believe what God promises for those children. When we kneel at the altar and eat the body of Christ and drink his precious blood, we have to believe what our Lord has said concerning the bread and the cup.

Thus there are two sides to consider—1) the formal action of the service, in which God speaks to us and we speak to him, and 2) the assurance or the trust that we have that God will do for us what his Word promises. One without the other is not enough.

BUT THAT'S ALL that's necessary: the form of the service and participants who are united in faith. At one time in the church's history, some Christians thought that unless the officiating clergyman was a man of reproachless morals the service conducted had no effect. If a pastor had committed murder or had uttered some vile curse, and then administered Holy Communion to his flock, the sacrament, these people said, had not been given and they had received only bread and wine. The church rejected such ideas, for they make the grace of God dependent upon the moral life of the minister.

WE'VE NEVER GIVEN too much attention to such notions. For the most part we don't have to worry. While our pastors are human beings, they attempt to live the kind of lives they promised to live in their ordination.

Still there is another side to this ancient idea that is particularly appropriate to this time of the year. Perhaps I'm inlined to think about it because I've got acation-itis.

What I mean is this (and I do hope hat a lot of people won't get the wrong dea): Somewhere we have gotten the dea that a service isn't the same, hasn't he proper efficacy, or "just won't take" nless OUR pastor conducts it. The servce is the same, faith is present, but still nless OUR pastor baptizes the baby, conirms Johnny and Mary, marries Jim and Betty, and buries grandma, we think omething is wrong.

THIS HAS ALL SORTS of most impractical mplications. A pastor leaves a parish. No one is called. Situations arise which necessitate the presence of a pastor. The parish has arranged for another local pastor to handle such cases, but still it won't do. "We must get dear Pastor So-and-so to come back," people say.

Sometimes the same sort of thing goes on even after the new pastor has been called and is now located in his parish. "It would be so nice if we could get Pastor So-and-so to perform the wedding. Of course, the new pastor could help." And so poor Pastor So-and-so, because he doesn't want to hurt feelings, comes back, sometimes hundreds of miles.

But this sort of idea reaches its peak at vacation time. Ministers need vacations. They don't have the same amount of physical labor that the ditchdigger or farmer has, but they must be on call at any hour. The telephone in the parsonage seldom stops ringing, and the pastor would like nothing so much as a string of evenings in a row that are absolutely free of any meetings or calls. He has a right to look forward to a vacation.

If he has enough money, he's able to get away for a rest. But what happens? Mrs. So-and-so goes to the hospital, Jean suddenly wants to get married (or perhaps she's been planning her marriage all along on the assumption that the pastor will interrupt his vacation). Mrs. Smith has a nervous breakdown, or old John Jones dies. The arrangement was to have the pastor of the nearby parish take over, but, "No, it won't be the same," some say. "It wouldn't be right without OUR pastor." And so he comes back.

Let me ask this. What would such people do if their pastor went to Europe? Would they get along with someone else? Then why not when he's down at the seashore or up in the mountains.

I'm not trying to disturb the pleasant relations most pastors have with their people. I am trying to make people realize that the service by itself and their faith is sufficient. Why not think about this when your pastor is away this summer?

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Remarry?

QUESTION: A year and a half ago I divorced my husband because of excessive drinking and the consequent quarrels. Now he has stopped drinking and has settled down across the street, where he watches my every move—as I do his. His family are friendly to me. He says he is sorry for what he did and things will be different if we make another start. My relatives oppose my going back to

him. He would never go to church but would have dinner ready when I'd return from services—until he got so deep into drinking. I'm in a quandary.

REPLY: Your return to your former husband calls for a new marriage, which may mean happiness or a renewal of disappointment and agony. It would be fine for both of you to take a new start, but not unless you have reasonable assurance that the venture would succeed better than the first attempt. Both of you know the irritations and emotional explosions you have undergone. Will you, with God's help, purge your lives of all these things which caused trouble?

Both of you should search yourselves for the faults which started and accentuated your troubles. It is very likely that you both made contributions to the difficulties. Did any of your attitudes or actions help start the drinking? Both of you should confess your faults to God, receive his pardon, and resolve, with his assistance, to overcome faults which gave rise to trouble previously. Your husband must resolve never again to resort to drink, no matter what happens. If you will both call upon your pastor for help he will undoubtedly be able to give valuable assistance.

Parents and Son

QUESTION: Since graduating from high school several years ago I have wanted to prepare for a medical career. This has been the main purpose of my life. During my earlier years when I said I wanted to be a doctor, my parents were in agreement. I took for granted that I would have their co-operation. As soon as I began to look around for a college I found my parents were opposed to my purpose.

Both my father and my mother are now retired and can't help me financially, but that is not the point that worries me. If they would only give me some encouragement the whole matter would be solved. I can work and pay my own way. There are many benefits that would come to them. My parents seem to think I am obliged to give a certain part of my salary to them as "room rent." This may be just, but when I cannot give anything because of having to meet the tuition payments, real trouble begins. I am enrolled at a college here and this is my second semester. I am preparing to be a medical technologist—this is a replacement for the M.D. course.

REPLY: A solution to a problem of this sort depends on the reasonableness of the persons concerned. Whatever you do, you will want to be as courteous and helpful to your parents as possible, but they should not hinder you in preparation for your life work.

Talk the whole matter over with them in detail. Appeal for understanding and co-operation. If it isn't forthcoming, you'll have to go your own way but at the same time show your parents every possible consideration. Help them to see that your future is at stake, and that with education you can be of more help in the future than at present.

There is no set pattern for paying "room rent." The problem is generally talked over by the persons concerned and an agreement reached. Unless your parents actually need the money, I should think they would be glad to furnish you all possible assistance. If they really need the cash, you could stretch your education over a longer period, lower the cost, and pay something to your parents.

BOOKS

Survey of Christian Education Today

Education for Christian Living. By Randolph Crump Miller. Prentice-Hall. 418 pages. $6.50.

For anyone who wants an omnibus survey à la 1956 of Christian education in all its phases, this book is it. In four parts, it omits nothing. It might be used as an introduction to the field. Better still—in view of its excellent annotated book lists and the overloading of the text with quotations from them—it could serve as a springboard for discussion of the literature of the subject.

Dr. Miller is up-to-date in stressing, like Smart and Sherrill in their recent books, the place of theology in Christian education (Part I, "Principles of Christian Education"). I do not think his conception of revelation, "which is another name for discovery" will appeal to Lutherans. He identifies the "Biblical drama" (it has Shakespeare's five acts in his recension) with the "story of everyman." He seems to forget all about theology in Part III on methods. Nevertheless the book opens and closes ("it is God who does the educating") with a splendid orientation of the subject within the Christian framework.

Part II, "Primary Educational Institutions," enlightens the reader on home, public school, and community as places of education. The treatment of the community is especially suggestive. Part III, "Methods in Religious Education," covers the subject with thoroughness, but in its earlier chapters seems somewhat outmoded. The chapter, "Exchanging Ideas," on the other hand, is richly suggestive.

Part IV, "Administration of Religious Education," treats this important phase capably. In the chapter, "Choosing Lesson Materials," the author seems unaware of the needs of a denomination like ours—which has had from its beginning a balanced stress on theology, worship, history, organization, and the divine place of the home—for its own church-school literature.

Instead, an Episcopalian trumpet is heard in the uncritical endorsement of the "Seabury Series," with the planning of which Dr. Miller was connected. Yet its "language of relationships" and treatment of the church as the "redemptive community" are nothing new to Lutherans. Its plan of family worship in connection with the church school is open to serious objection from theological, devotional, ecclesiastical, psychological, and educational points of view.

Philadelphia THEODORE K. FINCK

Bible in 3-D

The Prophet. By Sholem Asch. Putnam. 343 pages. $4.

"A magnificent dome was exalted over the pillars of sun-shot fog and swirling mists. It was effulgent with a golden halo which encircled it like a rainbow, and shone with all its glory of the seven primary colors. Suddenly a paean of song burst through to Samuel. The voice of the prophet made him tremble . . ."

". . . Her broad supple loins did seem to have been hewn out of alabaster like the body of an idol, while the loosely rose splendor of her skin, freely displayed by the loosely strewn scarlet tresses, emanated an enchantment . . ."

"The thunder of God rolled forth and engulfed the depths; it reverberated to the length and breadth of the world, from one end to the other to known and unknown vastness, to the secret and innermost fastnesses of the most exalted inner chambers of the height of heights."

Sholem Asch here gives us a picture in 3-D, in full technicolor for the widest screen. A natural for a "spectacular," we may some day encounter *The Prophet* at our neighborhood theater, skilfully staged after the manner of Cecil B. De Mille. Asch tells the story of the unknown prophet of the exile, whom scholars usually call "the Second Isaiah."

It is hard to judge a book of this kind. Much patient research is evident in the faithful details of domestic life and customs of biblical times. But the book has the serious defects of excess, description too lavish, writing too full to be fine, numbing emotional demands, and an overpowering richness of a heavenly hash with whipped cream and cherries. Finally the poor reader who has not even been permitted the exercise of his imagination feels a frustration for which he does not easily forgive the author.

Nevertheless, one cannot be too grateful for the many biblical quotations, ever miraculous and as satisfying as cool pure water after this indigestible feast.

Maywood, Ill. JEANNE S. SITTLER

About Church Music

O Sing Unto the Lord. By Henry E. Horn. Muhlenberg Press. 144 pages. $1.65.

There is a lack of books on sacred music especially written for the thousands who play the organ or direct choirs in the Lutheran Church. Church music from the distinctive viewpoint of Lutheran worship is the subject of this book.

It serves two purposes: 1) as a compilation of general information as to music and worship, the liturgy, hymns, anthems, choirs and their organization; 2) as a textbook. Because of the organization of its materials, and the summary at the end of each chapter followed by questions for discussion, the book is an excellent choice for leadership training courses, choir retreats, and special study groups. It should prove profitable reading to members of worship or music committees as well as to the man in the pew.

Three chapters are devoted to music and worship in the Lutheran church with an eye to making the church service more meaningful to those participating. The chapter on "Chanting the Liturgy" will be of help in rectifying errors in chanting in our present services, as well as preparation for the new Service Book. The author uses practical illustrations to explain speech rhythm, and how to get away from the formalized worship found in too many churches.

Use of hymns and tunes, their purpose and tempo, are discussed in two chapters. The chapter on "Anthems" deals realistically with many of the problems facing choir directors in their search for good material.

At the end of the book are several pages of excellent help for both church musicians and pastors. An index of tunes found in the hymnal now in preparation, compared with those found in the present *Common Service Book, Christian Youth Hymnal,* and *Parish School Hymnal,* should prove valuable.

Williamsport, Pa. FREDERICK A. SNELL

Brief Sermons

Through the Year With Christ. By Edwin C. Munson. Augustana. 312 pages. $3.50.

This book of sermons for the church year is based mostly on the second series of the Swedish selections.

The sermons are clear and logical, well outlined, and thoroughly evangelical. Most of them are topical rather than expository. They are brief, some so short that their treatment of their subjects is superficial, as for example, the one on affliction under the subject "When Shadows Fall."

GEORGE J. BAISLER

New Kensington, Pa.

About Preaching

The Man Who Would Preach. By Robert E. Keighton. Abingdon. 128 pages. $2.

Being somewhat case-hardened against new books on preaching I planned to give this little book the hasty once-over and found myself reading it through with interest and approval.

The author might have translated the proverbial "Style is the man himself" into "The sermon is the man himself."

As with all art, preaching is very personal. Given the basic skills, inspiring sermons come from inspired men. The author's analysis of the tensions inherent in preaching today is discriminating and will be of special aid to young preachers. He writes in modern journalistic style.

AMOS JOHN TRAVER

Hamma Divinity School

OVERSEAS

Communion Before Confirmation?

DENMARK: Copenhagen. June 15.— COMMUNION for children before they have been confirmed is being discussed. It is claimed that, at the time of the Reformation, children six or seven years old received the Lord's Supper. However, the church has set up standards in the course of time which postpone for children the opportunity to receive Communion. It is suggested that this problem be reviewed in the light of Jesus' statement, "Allow the little children to come unto me; do not prevent them."

Work among seamen in foreign ports is expanding. The Danish Seaman's Church in Foreign Ports, a service organization, reports that a new property has been purchased in Brooklyn at the cost of $50,000. This is serving as the base for the work in the Port of New York. A building which houses a chapel as well as social rooms will be erected in London during the year. A property has also been purchased in Yokohama and a pastor has started work in this important port.

Three new churches of the twenty-seven which are planned—many of which are under construction—have been completed. Church expansion has been a pressing problem for years because the population of Copenhagen has more than doubled since 1940 and is now about 322,000. It is estimated that within ten years the population will be above the half-million mark.

Establishment of a social action department by the church is receiving serious consideration. It is felt that there is at present no effective way of bringing the church's point of view or recommendations before the government.

A hospital town, housing 3,000 lepers, is being constructed by a Danish firm in the Belgian Congo. The project includes hospital facilities, homes, shops. Recognition has been given the Danish service to lepers by a substantial grant from a foundation in Great Britain.

Fifteen hundred newly married people attended the fifth session of a school for the newly married in Nyborg. Lectures, discussion, fellowship and recreational programs are provided.

There is an increasing interest among physicians and pastors in exploring possibilities of co-operation in their service to the sick. A projected meeting is designed to clarify the ministry of the pastor in the hospital.

The first regularly called pastor to minister to the deaf was recently installed.

The Foreign Mission Society, which had a budget of 1,780,000 *Kroner* for 1955, received a half million *Kroner* in a two-month period. A threatening deficit was thus averted by the responsiveness of Christian people. A bequest of 160,000 *Kroner* was also received and designated for building purposes.

The liturgical committee of the Danish Church has proposed adding a third series of scripture lessons from which pastors may preach their Sunday sermons.

—CHRISTIAN PRESS BUREAU
Translated by Fredrik P. Nissen

Copenhagen. June 18.—A BILL legalizing abortion in Denmark was passed by parliament over the protests of many church members and leaders of religious organizations.

A few days before its final reading, members of parliament received more than 20,000 messages attacking the measure.

Most of the objectors said it was un-Christian to legalize the killing of unborn children. —RNS

Three Lutheran Bodies Convene in Minnesota

By PAUL LUTHER WETZLER

MINNEAPOLIS—Minnesota played host to three Lutheran bodies in June. Conventions were scheduled by the Augustana Lutheran Church at Moorhead, by the Evangelical Lutheran Church in Minneapolis, and by the Lutheran Church—Missouri Synod, in St. Paul. Keynote speaker at Augustana's 97th annual synod was Dr. Franklin Clark Fry, president of the United Lutheran Church.

FIRST ENGLISH CHURCH, Cannon Falls, rededicated its enlarged church on May 6. Forty thousand dollars were spent in improvements. The Rev. Merrill E. Boulton, of Milwaukee, now 85, was the first regularly called pastor of the congregation. Present pastor is the Rev. Donovan Myers.

MRS. CLARA SMITH, housemother at Northwestern Seminary for the past 15 years, died June 11. She was buried at Cokato, Minn. Dr. P. H. Roth, Dr. J. H. Dressler and Dr. A. C. H. Ahlen conducted the funeral service.

The Rev. Dar Vriesman became pastor of Trinity Church, Long Lake, July 1. He had been associate pastor at Reformation Church, Milwaukee. At Long Lake, he succeeded Pastor Lloyd Zaudtke.

FAITH-LILAC WAY CHURCH, Minneapolis, is planning a $110,000 addition to the church. Facilities planned are a nave seating 300, social hall and sacristy.

The Rev. Gerald Peterson, ordained 1956, was installed as pastor of the Swanburg-Cross Lake parish on June 24.

TWO WORKSHOPS in preparation of the sector plan will be conducted this summer for pastors and lay workers. Minnesota sessions will be held at Northwestern Seminary July 17-19 under Chester A. Myrom's direction. Wisconsin meetings will be held at Fox Point, Aug. 14-16.

The Rev. John H. Schumell was installed as pastor of St. Stephen's Church, St. Paul. On the same day the congregation he had been serving as student pastor dedicated its newly constructed church and parsonage.

Holy Trinity Church, Minneapolis, will install George T. L. Jacobsen as associate pastor on Aug. 5. Pastor Jacobsen had been serving First Church, Iowa City, Iowa.

NEW YORK

Syracuse University Students To Receive Lutheran Center

By CHRISTIAN P. JENSEN

SYRACUSE—A Lutheran student center has been prepared at Syracuse University by the Lutheran Student Foundation. It will be used as residence for the student counselor, and as meeting place for students gathering for Bible study or other occasions.

The center is located in a building purchased and remodeled by the student foundation through funds made available by the division of college and university work of the National Lutheran Council. Substantial contributor to the fund was the New York and New England Synod. It is one of some 25 student center projects which are being made possible between 1955 and 1960 through a $1,750,000 capital investment authorized by NLC churches. Further funds to complete the project are being raised on the community level. Syracuse University had 350 Lutheran students during the last year. Student counselor is Miss Evelyn Christenson.

The student association elected new officers at a banquet at Zion Church. President is Hans Nepf, with Glen Appleby, Gretchen Schlect and Don Kress as vice president, secretary and treasurer.

THE LUTHERAN SOCIETY of Syracuse sponsored an education workshop in April. Dr. Krister Stendahl, a member of the Lutheran Church of Sweden and at present on the

faculty of Harvard Divinity School, spoke on "The Living Word," and the Rev. Fleury E. Horn, University Lutheran Church of Cambridge, spoke on "Singing in the Church."

CENTRAL CONFERENCE Brotherhood met in Holy Nativity Church, Endicott, May 5. The Rev. Walter E. Bock, regional director of evangelism, was the speaker.

Elected were: Earl A. Pierson, Sr., Utica, president; C. James Mills, Liverpool, vice president; Alfred E. Kipper, Binghamton, second vice president; Otto Mestler, Utica, secretary; Harold M. Holcomb, Liverpool, treasurer.

The Rev. Edward F. Weiskotten was installed pastor of recently merged Church of the Resurrection, Syracuse, on May 6 by Conference President Arthur Herganhan. The Rev. Norbert H. Stracker preached.

SUE FREY, North Syracuse, was elected president of the Syracuse District Luther League, and Kathleen Klimasek, Herkimer, president of the Mohawk Valley District on May 6.

A caravaning team was scheduled to visit 12 congregations in and about Syracuse, June 24-July 2.

CONFIRMANDS' RALLY brought out 150 young people to hear the Rev. Robert J. Nelson speak at Church of the Atonement, May 13.

Dr. Christian P. Jensen resigned the pastorate of Zion Church, Syracuse, on May 27, after serving the congregation for 32 years. He is retiring from the active ministry.

TWO YOUNG MEN of the Utica area will enter Philadelphia Seminary this fall to prepare for the ministry. They are Carl Wiediger of Redeemer Church, and George Long, Jr., of Zion Church. George Long is the retiring president of the New York State Luther League and a graduate of Syracuse University's Utica College. Carl

Iowa Synod Marks Anniversary of John Berger

"ONE CAN NEVER SAY 'NO' TO GOD," said John Berger as he thanked the Iowa Synod, and his congregation, First Church, Cedar Rapids, for remembering his many services rendered to the United Lutheran Church.

Mr. Berger, who held the pursestrings of the Iowa Synod as its treasurer for thirty years, has seen the church grow so that, as he reported at the synod's convention in May, the money received and disbursed over the past five years amounted to more than the total he handled during the first 25 years of his service.

As an active Lutheran layman, Mr. Berger has been general superintendent of First Church's Sunday school, member of the church council, president of the men's group and active in various committees. He was official delegate to ten of the 19 conventions of the United Lutheran Church.

At present he is vice president of the board of trustees of Carthage College and a member of the board of trustees of the Martin Luther Foundation of Iowa State Teachers College in Cedar Falls.

Synod Treasurer John Berger
Never say "no" to God

N. Y.: SYRACUSE . . .

Wiediger is an alumnus of Hartwick College.

FORTY MEMBERS of Zion Church, Utica, completed a religious survey of the southwest section of the city where the church plans to relocate. They were instructed in survey work by Pastor Howard Lenhardt, mission developer of the New York and New England Synod and commissioned by Pastor John Sprock.

Reports of the survey are being analyzed by a church committee. Present plans call for relocation on a three-acre plot purchased from New York State.

NORTH CAROLINA

Faith Answers Call to Christian Witness

By FRANK K. EFIRD

SALISBURY—When Pastor Michael C. D. McDaniel of Faith Church near Salisbury announced a dedication service for those wanting to enter full-time Christian work together with those intending to dedicate themselves to Christ's service in their secular work, he didn't know what to expect.

He built up to the service by preaching sermons on the ministry, the diaconate, and Christian higher education. On April 29, the congregation's $250,000 church was dedicated. How many would come forward to dedicate themselves the next Sunday?

The response to Pastor McDaniel's call on May 6 was both surprising and gratifying: forty young people came forward offering themselves for full-time service. Twenty-five adults dedicated themselves to Christ in their present daily work.

Since the service Pastor McDaniel has been flooding the congregation with literature on Christian vocations. Faith Church has 487 confirmed members.

FOR THE SECOND YEAR, St. Mark's Church, Charlotte, is conducting outdoor vespers during June, July, and August on the Catawba River. Families leave the church on Sunday afternoon for recreation and a picnic supper, followed by vespers on a hill overlooking the river.

HAVEN CHURCH, Salisbury, dedicated a recreation area and baseball field on June 10.

LATEST CROP of ministers ordained by the North Carolina Synod last month lined up in Holy Trinity Church, Gastonia, for group picture. They are: Paul Luther Conrad, Cyrus Field Frazier, Jr., Brady Young Faggart, Jr., Ted Wales Goins, Luther Aaron Lippard, Lester Oda Roof, Jr., Harold Gilbert Skinner, James C. Stirewalt, William Elmer Smith, Robert Thomas Miller, Roy Leon Trexler.

The facilities will be used by the church and community.

SALEM CHURCH, near Salisbury, holds its annual vacation Bible school at night. During the first week in June over 150 children and 50 adults came to the church each evening. Evening hours have proven to be the most convenient for this rural congregation, when the entire family can attend the sessions.

ST. JOHN'S CHURCH, Salisbury, provides a camping program for all children from grades one through eight. Small children attend day camp in a rural area. Older children spend a week camping in the mountains of North Carolina. Vacation Bible school material is adapted for use in both camps.

IMPORTANT synodical meetings this summer include: The synodical United Lutheran Church Women at Lenoir Rhyne College, Aug. 18-20; the synodical Luther League at Lutheridge, July 19-21; a sector school for selected area resource persons at Lenoir Rhyne College, July 31-Aug. 2. The sector school will train leaders for the sector project in the synod. Leaders will be Chester A. Myrom, associate stewardship secretary, New York; Pastor Philip Wahlberg, Corpus Christi, Texas, and Pastor Morris F. Houck, Jr., Jacksonwald, Pa.

PACIFIC SOUTHWEST

Fourth Mission Is Launched In California's Orange County

By LOUIS F. MERTZ

LOS ANGELES—Rapid extension of United Lutheran mission work in California is evidenced by developments in Orange County. Adjacent to Los Angeles County, Orange County includes such famous tourist attractions as Disneyland and Knott's Berry Farm.

Until 1950, the county had no United Lutheran church. In the fall of that year Pastor Raymond Nickel began work in Santa Ana. Next came Our Saviour's Church in Orange, with the Rev. Harold P. Schluntz as pastor. A healthy mission was organized early this year as Good Shepherd Church at Knott's Berry Farm, with Pastor Howell Foster leading a congregation of 98 confirmed and 195 baptized members.

A fourth mission is now being developed by the Rev. Charles Endter. It comprises the Westminster-Garden Grove area and has selected the name of Our Redeemer Church.

TRINITY CHURCH, Pasadena, showed its love to three of its pastors by giving each of them a purse. The first gift went to retired Pastor and Mrs. A. L. Groseclose. A second gift marked the 25th anniversary of the Rev. H. Paul Romeis, now superintendent of mis-

DESTINATION LIBERIA

COMMISSIONED as missionary nurse to Liberia was Elaine Bradfield in Philadelphia's St. Timothy's Church. The graduate of Villanova College who completed her training at Biblical Seminary in New York City and the Kennedy School of Missions in Hartford, Conn., left June 27 to reach her post at Zorzor mission station in Liberia. Taking part in commissioning service were St. Timothy's Pastor Russell M. Swartley (at left) and Pastor Ralph R. Hellerich of St. John's Church in Woodbury, New Jersey.

OFFICIAL NOTICE

The 20th biennial convention of the Brotherhood of the United Lutheran Church in America will be held at St. Peter's Church, Kitchener, Ontario, Sept. 20-22, 1956. All correspondence regarding registration should be sent to the Brotherhood, 231 Madison Ave., New York 16, New York.

Howard L. Logan,
Executive Secretary

PACIFIC SOUTHWEST . . .

sions of the synod. The third gift was presented to the present pastor, the Rev. Carl C. Moyer to help defray Mrs. Moyer's recent hospital expenses.

Dr. Frederick A. Smith, executive director of Lutheran Welfare of Southern California, was honored by National Lutheran Council congregations at First English Church in Los Angeles, for his 25 years in the ministry and his over ten years of service to mankind in the Los Angeles area.

A FAREWELL gathering honored Pastor and Mrs. Milus Bonker of Grace Church, Richmond, Calif., on June 22. Pastor Bonker will assume pastoral duties at First Church, San Diego, in August.

While a limited number of students will camp in July and August at Yolijwa's old camp site at Barton Flats, a crew of men under the direction of Dr. Edward Spirer is working on the new $100,000 site at Oak Glen. Ground was broken for the new camp on April 7. The southern conference Brotherhood assumed sponsorship.

Camping in northern California will be under the direction of Sister Marian Maurer, dean, who has announced that the Yolijwa program will be conducted at Mt. Cross, June 16 to 23, for 5th through 8th graders.

FIRST UNITED CHURCH of San Francisco, the Rev. Kenneth Hartzheim pastor, celebrated its 70th anniversary last month. In 1886 the WMS of San Francisco aided in organizing this congregation in California. An anniversary improvement fund has been started for the beautification of the church building.

ORDAINED was John W. Lindstrom (May 13) at Holy Trinity Church, Inglewood; Christian J. Therrle (May 20) at St. Matthew's Church, North Hollywood; Hugh George Anderson (June 10) at Grace Church, Alhambra. Dr. Carl V. Tambert, president of synod, preached.

GROUNDBREAKING SERVICES were conducted at Gloria Dei Church, East Long Beach; Church of the Resurrection, Conoga Park; and Christ Church, Downey, the Rev. H. Paul Romeis, superintendent of missions, announced.

Trinity Church, Long Beach, was host to the southern conference Luther League rally. Preparations are under way for the synodical Luther League convention at Fresno, Sept. 1 and 2.

A VACATION BIBLE SCHOOL workshop was conducted at First Church, Glendale, on June 2. Several hundred interested leaders viewed the materials and discussed techniques.

SEVERAL Lutheran churches of the synod conducted special baccalaureate services for the youth of the congregations. Christ Church, San Diego, and St. Matthew's, North Hollywood, gave special recognition to graduates. At Lakewood, a service was conducted in the church for 150 "released-time" students of the David Burcham school who met in the church during the year. It was the largest "released-time" group in the Long Beach school district.

ULCA CONVENTION DELEGATES

The Pacific Southwest Synod will be represented at the ULCA convention in Harrisburg by the following delegates:

CLERGYMEN: Milus Bonker, Lyle Burns, Frank Clutz, L. A. Failing, H. Paul Romeis, Robert Romeis, Kenneth Senft, John G. Simmons, George Spindt, Carl V. Tambert.

LAYMEN: Carl Bell, Robert Brammer, Robert Cummings, Albert L. H. Gercke, Ben Gray, Gene Heckathorn, Edwin Hooper, Gilbert Olson, Wayne Pfundstein, Paul Thomas.

ELEVEN MINISTERS found up in jail at 10:15 A.M. one Monday morning, but nobody was surprised. Only the photographers had a field day when six pastors had their picture taken on the police line-up in Minneapolis city jail (*right*).

Jail was not the only place where the ministers could be found that day. They were seen in criminal court and traffic court and appeared the same afternoon at a session of the probation department.

Photo: Minneapolis Morning Tribune

Their tour included visits to several community agencies arranged by Northwestern Seminary as part of a two-week seminar in community resources for pastoral care.

Pastors Study Work of Community Agencies To Find Help in Ministering to Distressed

THE SEMINAR was intended to tell pastors how the courts, hospitals, and welfare agencies can aid them in solving difficult problems of pastoral care—when parishioners ask for help in a case of mental or chronic illness, when they are in critical need of public relief, or must appear in court.

Field trips brought the eleven pastors from four denominations to Anoka State Hospital, a mental institution, and to the University of Minnesota Hospital of Rehabilitation where chronic illness and invalidism were discussed.

Orientation was given on public welfare services concerning relief, child welfare and programs for the aged.

Conducting the seminar was Dr. David Belgum, associate professor of theology at Northwestern Seminary who is author of a recent book on *Clinical Training for Pastoral Care.*

Dr. Belgum, at head of table, conducts discussion group at Minneapolis seminar on pastoral care.

PENNSYLVANIA

Vacation Church Schools Draw Record Attendances

By ARTHUR W. LAWVER

WILLIAMSPORT—Attendance figures were high for vacation church schools conducted by congregations of the Central Pennsylvania Synod's Susquehanna Conference. Outstanding success was reported by churches in Lewisburg, Williamsport, and Milton.

Pastor George K. Bowers announced an attendance of 324 in Christ Church, Lewisburg. Children living in outlying areas were transported by bus.

At Trinity Church, Milton, 224 attended. Among them were 14 Negroes whose parents are members of a Negro congregation in the community, according to Pastor J. Bruce Weaver.

Pastor H. Maxwell Walton instructed eight Negro children in the school at St. Paul's Church, Williamsport.

"A GOOD CORPS of workers is taking the gospel of liberty to the prisoners of superstition and heathenism in Malaya," Foreign Mission Board Secretary Paul P. Anspach, Sr., told United Lutheran Church Women of the conference at their "June expedition" to Susquehanna University. Dr. Anspach said that in spite of resistance from Chinese Buddhists, and mistaken notions that missionaries are spies of foreign governments, Christian work in the government-sponsored villages is going forward. In Hong Kong, where two young congregations are thriving, there are two and one-half million people willing to hear the gospel.

The 300 church women also heard Dr. Frances Dysinger explain plan, purpose and organization of the United Lutheran Church Women. Mrs. Walter J. Drumm, president, conducted the meeting. Mrs. H. L. Crist, president of the Central Pennsylvania Synod ULCW, gave the devotional address.

USING the theme "Building for Christ," Zion Church, Turbotville, the Rev. Russel A. Flower pastor, celebrated its 100th anniversary during the week of May 13. Additional facilities for the Sunday school are being constructed. Zion's former pastor, Wayne Z. Artz, and Synod President Dwight F. Putman were among the guest preachers. Miss Alice Snyder, who was confirmed in 1878, was recognized as oldest living member of the congregation.

CENTENNIAL of the cornerstone laying of St. Peter's Church, Grovania, the Rev. C. Elwood Huegel, supply pastor, was held on June 3. Dr. Robinson gave the address and preached in Trinity Church, Danville, in observance of the 25th anniversary of Pastor Huegel's ordination.

WAYNE H. LUPOLT, a graduate of Gettysburg Seminary ordained by the Central Pennsylvania Synod on May 23, was installed as pastor of the Elysburg parish on June 10. The Rev. John Harkins, former pastor of Grace Church, Shamokin, Pastor Lupolt's home congregation, preached, and Pastor Robert M. Arentz was liturgist. Conference President Arthur W. Lawver conducted the installation.

GROUNDBREAKING ceremonies for the educational unit of Trinity Church, Shamokin, the Rev. Harold C. Fry pastor, were conducted on May 27. The Rev. Charles Baer, president of the local ministerial association, and Pastor Lawver spoke.

DR. HARRY W. MILLER has announced his intention to retire. Pastor Miller was ordained in 1917, and since 1922 has been pastor of St. Luke's Church, Williamsport.

OLD CHURCH REOPENS DOORS

OLDEST CHURCH in Lycoming County is Immanuel Lutheran Church, near Hughesville. It was founded in 1791.

The church no longer houses an active congregation, but the building is being maintained by a conference-appointed board of trustees because of its historical significance.

On June 17, Immanuel Church opened its doors again to a capacity crowd. Dr. Ralph C. Robinson, secretary of the Central Pennsylvania Synod, was speaker for the annual memorial service in the building.

SUMMER CALLS MISSION DEVELOPERS TO SCHOOL

HOME MISSIONARIES in the United States and Canada will have opportunity again this summer to study basic problems connected with mission development work at schools arranged for them by the Board of American Missions.

Dates and sites for the 21st annual series of summer schools for home missionaries have been announced. They will be held July 16 to 20 at Berea College, Berea, Ky., and Gustavus Adolphus College, St. Peter, Minn.; and from July 23 to 26 at Seabeck Camp, near Bremerton, Wash., and Thiel College, Greenville, Pa.

Featured are panel discussions on "Serving in Unusual Ministries" and "Good Parish Practices," and lectures by church leaders on preaching and other fundamentals of mission development.

Schedules for the four schools will follow the same general pattern, while staff and faculty for each will be different. Dean of the Berea College school is Dr. William G. Arbaugh, secretary of the BAM's division of Latin America. The board's secretary of the division of English Missions, Dr. Donald L. Houser, will be dean at Gustavus Adolphus College. Its secretary of the division of special missions, Dr. Paul Andrew Kirsch, will direct the courses at Thiel College, and the secretary of the division of survey and research, Dr. Karl S. Henry, will be dean at Seabeck Camp.

Faculty members at the Berea school include Dr. Elwood L. Bowman, BAM director of church extension; Dr. Albert P. Stauderman, associate editor of THE LUTHERAN; and Dr. Edmund Steimle, professor of practical theology at Philadelphia Lutheran Seminary.

Among lecturers at Gustavus Adolphus College are Dr. R. H. Gerberding, BAM executive secretary; Dr. William O. Moyer, pastor of Holy Communion Church, Philadelphia; and Pastor Paul J. Renz, Peachtree Road Church, Atlanta, Ga.

At Thiel College, the faculty includes Dr. Edgar S. Brown, Jr., director of the ULC department of worship; Dr. Robert P. Roth of Southern Seminary, Columbia, S. C.; and Pastor Francis K. Wagschal of Messiah Church, Lewistown, N. Y.

Listed among the speakers at Seabeck Camp are Dr. Martin J. Heinecken of Philadelphia Seminary, Pastor Walter J. Knutson of St. Mark's Church, Portland, Ore., and Dr. Paul T. Warfield, pastor of St. Mark's Church, Trenton.

CAMP FOR MARYLAND?

The Maryland Synod was considering last month to purchase this camp site in the West Virginia mountains. Included in the area under study is a tree-lined lake. Purchase price of camp site and conference center was limited at $10,000 by synod convention in May. Inspection of the site by the synod's executive board was to take place last month, may lead to purchase if approved.

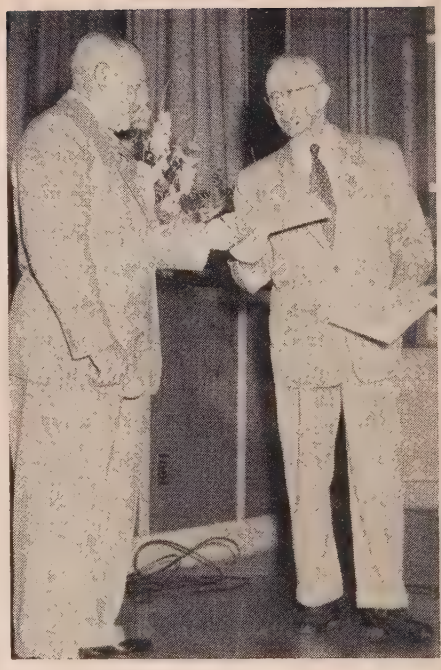
PEOPLE

REPRESENTATIVES of ten denominations agreed that main credit for the aid given by a religious advisory board to the Veterans Administration Hospital in Louisville, Ky., must go to Hospital Chaplain Frank O. Taafel, a ULC minister.

The board was organized in 1946 by Pastor Taafel. As its tenth anniversary was observed in May, civic leaders and churchmen said it had made a great contribution to the religious life of the hospital.

One of the purposes of the anniversary celebration was to pay tribute to Pastor Taafel. Speakers were unanimous in praising his leadership. One, Dr. Roland Kaplan, the hospital's director of professional services, went beyond his prepared text and referred to the Lutheran clergyman as "rabbi."

The title may well apply, Rabbi Joseph Rauch told the amused audience: Mr. Taafel, he said, earned "rabbinical rank by making the hospital's program of religious relations the outstanding one in the nation."



Pastor Taafel (left) receives National Lutheran Council certificate of service from Judge Lawrence F. Speckman in Louisville

A GOLD PLAQUE, awarded annually to the "outstanding citizen of the year" by the North Hollywood Community Co-ordinating Council, today hangs on the wall of the study of Pastor John G. Simmons of St. Matthew's Church, North Hollywood, Calif.

Pastor Simmons, in his third term as Pacific Southwest Synod secretary, and southern conference president, was selected for the honor because of his active interest in youth programs and community affairs that led him to hold office in many of the community's civic associations, from the YMCA to the Boy Scouts and to the Chamber of Commerce.

The award to Pastor Simmons was made at a dinner held in his church. The plaque was presented by Evan Engberg, principal of North Hollywood Junior High School, and Mrs. Roy Slater, president of the North Hollywood Community Council.

Pastor Simmons (right) honored as "Outstanding Citizen" in North Hollywood, Calif.
(Photo by "Hollywood Citizen News")

CULTURAL AMBASSADOR to an international congress in Florence, Italy, was Dr. Walter C. Langsam, president of the University of Cincinnati and former head of Wagner, and of Gettysburg College.

The outstanding Lutheran educator and historian was one of four delegates to read a paper on the "Impact of Christianity on Our Civilization" at the fifth international congress on peace and Christian civilization attended by representatives from over 50 nations.

Other lecture stops on Dr. Langsam's European tour under auspices of the U.S. Department of State were to include universities in Bonn, Heidelberg, Freiburg, Munich, Berlin, and Hamburg.

SPECIAL ENVOY to Italy of another kind will be nine-year-old Stanley Werley of Kuhnsville, Pa., selected among 1,100 applicants as Philadelphia's child ambassador to distribute 10,000 toys collected in a "share your birthday" program among Italian youngsters.

Stanley is a student at Philadelphia's Girard school, his parents are members of Ebenezer Church, New Tripoli, Pa.

HONORED for having served "ably and faithfully" as president of the men's organization supporting Philadelphia Seminary was Dr. Peter P. Hagan who resigned from the office at the age of 82. His successor is Leonard F. Ashford.

Crosscountry

BRAVERY HAS MANY SUBTLE FACETS, Lutheran laymen of the Caribbean Synod discovered. They awarded one pastor of the Puerto Rico Conference a citation for "extraordinary sacrifice." The pastor had flown to St. Croix, Virgin Islands, despite his deepseated mistrust of airplanes.

Said the recipient of the award: "Any man among you who had been half as afraid as I was of taking that airplane would still be hiding in the Aguas Buenas Cavern instead of being here."

THE PASTOR PRONOUNCED THE BENEDICTION and kissed the honor graduate of Woman's Medical College of Pennsylvania. The honor graduate received three prizes for attaining the highest average for all four years of study.

The minister who pronounced invocation and benediction at commencement exercises of the Philadelphia school was Pastor Harry N. Johnson of Advocate Church, Germantown. The honor graduate was his wife Dorothea.

TAKING THE MONEY FROM THE COLLECTION PLATE usually isn't the thing to do, but at Gloria Dei Church, Kelso, Wash., it was. Pastor Harald S. Sigmar asked parishioners one spring Sunday to take money out of the plates rather than put some in. The plates were filled with one-dollar bills, 150 of them.

The idea was that people should take money, keep it for a month and return it with interests earned through investment. Of the $150 borrowed for the purpose and offered to all who would take them, $25 still remained in the collection plates after the service. Sometimes, Pastor Sigmar said philosophically, a fellow just can't give a buck away . . .

THE GIVE-AWAY WAS EASIER for Governor Frank G. Clement of Tennessee. The governor's clients were the 1,500 inmates of the state penitentiary, and what he offered to them were autographed Bibles. The state had purchased 3,600 Protestant and 300 Roman Catholic Bibles to be given to state prisoners. The Tennessee governor autographed the books in the presence of the prisoners who lined up in front of a table in the visitor's gallery. The response, Governor Clement reported, was terrific.

VIRGINIA

ULC President Addresses Closing Evangelism Rally

By MARSHALL F. MAUNEY

LYNCHBURG — Mounting enthusiasm marked the Roanoke area evangelism mission held May 27-June 1. Nineteen congregations, over half of which are at least 50 miles from the geographic center of the area, entered into every phase of the program with excellent results.

Speaker for the closing rally was ULC President Franklin Clark Fry. Preaching to a capacity congregation in Roanoke's spacious First Baptist Church, Dr. Fry said that the greatest heresy of all is assuming that God gives only enough to fill us, with no overflow in evangelism.

He presented the four essential points of evangelism—the Evangel, the prospects, the workers and the time. "The great temptation of a thrilling week like this," he said, "is to think that evangelism is all a matter of technique and not content at all."

Dr. Fry warned against letting the Evangel get lost in an emphasis upon methods and organization. Lutherans are peculiarly tempted, he said, to limit their prospects in many ways rather than realize that "all whom your life touches are prospects."

The ULC president urged ministers to be the most earnest workers in evangelism. "There needs to be a peak, an acme reserved for the Lord Jesus Christ and him alone" in the pastor's zeal, he said. The workers in evangelism, however, must include everyone. This, Dr. Fry said, is the only way to get the job done, it is inherent in the church of the Reformation and it is implicit in Holy Scripture. "The only time for evangelism is now."

In terms of attendance, impressive results were recorded in the Roanoke area. One congregation with a confirmed membership of 50 counted 92 persons present on one of the mission nights. One parish of four congregations with a total confirmed membership of 329 reported 379 present at one service. Among them was a man who had not been in church in 35 years.

SPEAKERS at the Massanetta summer assembly this year, July 23-29, will include Dr. Henry H. Bagger, Dr. Kent Gilbert, Dr. William T. Horn, Dr. Lawrence Folkemer, Dr. William O. Moyer, and Dr. Roland Mathies.

Leaders of the three auxiliary conference groups will be Miss Josephine Darmstaetter, the Rev. Arthur Bauer, and Dr. Matthies. In the pastors' school, Dr. Harold Letts, Dr. William T. Horn, and Mr. Erik Modean will be heard. The Rev. Parker B. Wagnild, of Gettysburg College, will direct the music.

PASTOR KENNETH CARBAUGH has entered the Bayside section of Norfolk as mission developer.

ONE OF OHIO MISSIONS organized this spring was Christ Church, Athens, which holds services in a local theater. Developer of the congregation organized May 20 is Pastor Austin F. Shell.

ANOTHER OHIO MISSION, St. Timothy's in southwest Columbus, will make its home in a former meat market to be converted for its use. Developer of the congregation is K. J. Bishop.

Pastor H. E. Pfeifer of Fairfax is conducting services in Warrenton, Va., in connection with his work as pastor of Christ Church, Fairfax.

Pastor Carleton Pilsecker, St. Paul's, Maryville, Tenn., will conduct services at Gatlinburg, Tenn., on the edge of the Smoky Mountain National Park, each Sunday at 7:30 P.M. at Trinity Episcopal Church.

Under supervision of the Board of American Missions, surveys are being made in two areas of Arlington-Alexandria, North Richmond, Burlington Heights, Roanoke, Merry Point, Warwick, and Lexington, Va.

College Church, Salem, has successfully completed the financial drive to provide a new parish house. A goal of $75,000 was oversubscribed.

WARTBURG

Congregations Receive Help In Solving Budget Problems

By ARNOLD H. KAITSCHUK

CHICAGO—The stewardship committee of the Wartburg Synod has announced that it stands ready to aid congregations in budget or finance problems on congregational or synodical levels. A series of charts are being prepared helping congregations to study their own requirements and the benevolence program of synod and of the church at large.

The committee will have several of its members attend a workshop on the sector project to be conducted at Fox Point Church in Milwaukee, Aug. 14 to 16, by the Lutheran Laymen's Movement for Stewardship.

ST. JOHN'S CHURCH of Baroda, Mich., the Rev. E. H. Pfeiffer pastor, faces a singular problem every year. Located in a county

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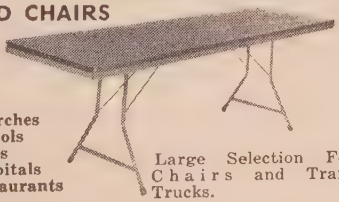

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whose economy is based on the fruit-growing and marketing industry, its perishable products require full volume of labor on Sundays for Monday morning markets. Migrant labor requirements on fruit farms add to the problems of the producer.

A severe slump in church attendance is experienced during the fruit and berry seasons. Sunday evening services were tried with disappointing results. Much thought is being given to holding services on Saturdays when the market is closed. The church is filled to capacity during other seasons.

The evangelism mission will be conducted in the Baroda Church Sept. 30-Oct. 5 in connection with the Three Rivers area mission of the Michigan Synod. Local committee chairmen have been appointed and the first area committee meeting was held on June 11.

Roger Treadway of Bethany Church, Burlington, Iowa, a Carthage graduate, will enter Chicago Seminary, Maywood, Ill., together with Robert Kaitschuk of Bethel

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COMING EVANGELISM MISSIONS

July 8-12 Elkins, West Virginia
July 15-20 Springfield, Georgia

Church, Chicago, who received his degree from Wittenberg College.

ST. MARK'S CHURCH, Cudahy, Wis., the Rev. W. E. Koepf pastor, broke ground for a church building on June 10. Services will be held in a hall until the new building is completed . . . Bethany Church, Burlington, Iowa, the Rev. M. E. Lehmann pastor, held cornerstone laying services for a new church the same day.

THE PARISH EDUCATION COMMITTEE attended the regional parish education conference, June 19-20, in Chicago Seminary. Wartburg representatives discussed allocation of funds for the purchase of audio-visual material for the synodical film library.

THE REV. WARREN BEST was ordained May 20 in his home congregation, Peace Church, Chicago, Ill., the Rev. Otto Doering pastor. Participating in the service were Synod President R. R. Belter, Dr. Robert Marshall of the seminary faculty in Maywood, and the Rev. Alvin Fess of Norwood Park Church, Chicago. Mr. Best is a graduate of Elmhurst College and Chicago Seminary and will become assistant pastor of Norwood Park Church.

TRINITY CHURCH, Golden, Ill., the Rev. K. Wm. Braun pastor, dedicated a $250,000 church at the end of May. Dr. Belter preached. Other services held through the week had sons of the congregation as speakers. Among them were the Rev. R. E. Aden of Bluff Springs, Ill., and Dr. Dorris Flesner of Trinity, Valparaiso, Ind. A pipe organ was dedicated June 3. The guest organist was Edwin Brackensick.

The church is of modified gothic design and seats 540, with room for 100 more in the narthex and classrooms. Stained-glass windows symbolize the four evangelists, the life of Christ, and Luther's coat of arms. Two bells were removed from the old building and placed into the new church.

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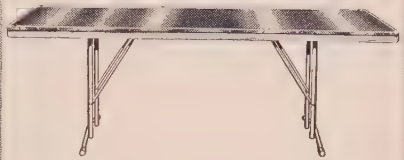

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Blair, Mette. From India, May 22. Mozart Rd., Wheeling, W. Va.

Keller, Franklin. From Liberia, May 19. 2931 Woodland Ave., Baltimore 15, Md.

Meyer, Mable. From India, May 22. RD 2, Troy, N. Y.

Moore, Joseph. From India, May 22. 859 Marion Rd., Bucyrus, O.

Reinbrecht, Charles. From Hong Kong May 7. 59 W. Broad St., Souderton, Pa.

Yenny, Ellen. From Liberia, May 26. 1014 W. St. Louis Ave., Vandalia, Ill.

Zuch, Robert. From Japan, May 26. 200 E. Market St., Marietta, Pa.

Departures

Bowers, Louis T. To Lutheran Mission, Monrovia, Liberia, West Africa. May 19.

Gopal, A. N. To Luthergiri Seminary, Rajahmundry, India. May 21.

DECEASED

SISTER MARIA BERGSTRAESSER, 83, retired deaconess of the United Lutheran Church in America, died in Lankenau Hospital, Philadelphia, June 2.

Entering the Philadelphia Motherhouse in 1917 after teaching in Lankenau School for ten years, Sister Maria was consecrated as a deaconess in 1921. She continued to teach in Lankenau School until 1930.

From 1932-1937 she was the matron of the Lutheran Home in Germantown (Philadelphia), and served during an interim period between 1937 and 1938 as matron of Tabor Home, Doylestown, Pa.

From 1938-1952 she was assistant librarian of the Philadelphia Deaconess Home and School and of the Lankenau Hospital School of Nursing.

Funeral services were held June 7 in the Motherhouse chapel, Gladwyne, Pa. Interment was in Fernwood Cemetery, Philadelphia.

SYNOD CONVENTION CALENDAR

July

8-11. Icelandic. Icelandic Lutheran Church, Vancouver, B. C., Can.

THE REV. WALTER H. KAMPEN, 51, pastor of Norway Grove Memorial Lutheran Church (ELC), De Forest, Wis., died on May 16 at Rio, Wis. He was a member of the ULC's Iowa Synod.

Pastor Kampen was a native of Morrisonville, Wis., and a graduate of St. Olaf College and Northwestern Seminary. Before becoming pastor of the De Forest Church in 1951, he served Atonement Church, Beloit, Wis., and Central Church, Mason City, Iowa. He was a chaplain with General Patton's Third Army in World War II, and post chaplain in Georgia and Alaska in the immediate postwar years.

Surviving are his parents, Mr. and Mrs. Adolph J. Kampen, two brothers, and a sister. The funeral service at Norway Grove Memorial Church on May 19 was conducted by Dr. Armin G. Weng, president of Chicago Theological Seminary. Interment was in Norway Grove Cemetery.

MRS. ANNA P. STUMP, 72, wife of Dr. A. M. Stump, Sr., a retired ULC minister, died June 11 in Hamilton, Ohio.

Born in Shenandoah, Pa., the former Anna P. Burkhardt was married to Dr. Stump in 1911 at Pottsville, Pa. The couple had resided in Hamilton since 1950.

Mrs. Stump leaves, in addition to her husband, two sons, the Rev. John P. Stump, pastor of Foothills Church, La Canada, Calif., and Alfred M. Stump, Jr., Hamilton; one sister, Mrs. Christine Smith; and three grandchildren.

Funeral services on June 14 were conducted by Pastor Paul M. Kampfe of Zion Church, Hamilton, and Pastor William A. Calvert of Zion Church, Middletown. Burial was in Rose Hill Memorial Park.

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IN CONCLUSION . . . . . .

THERE'S NO TELLING how many million speeches are made throughout the world each year. As one who contributes six or eight dozen annually to this immense total, I'm not sure whether I sympathize more with the hard-working speakers or the audiences that listen patiently.

One thing is certain about the 1956 speeches. The most amazing is Mr. Khrushchev's address to the Soviet Party Congress. It has now been a month since a lengthy version of this speech, given at a secret session in Moscow in February, was published in western newspapers. For many months there will be efforts to try to figure out what it meant.

Suppose Pope Julius III, about 1550, had made an address frankly acknowledging the sins of the papacy in the previous 25 years, and admitting the stupid blunders in dealing with Luther. Julius would have been talking about deeds of former popes, of course, not about his own. But it might have been highly beneficial for the Roman Catholic hierarchy if one of the popes had been candid in calling attention to the shortcomings of his predecessors.

KHRUSHCHEV had personal reasons, no doubt, for tearing down Stalin's reputation. He did this more thoroughly than the most violent anti-Communist outside Russia could have done. He listed many of Stalin's pointless and brutal murders of his friends and comrades. The insane deeds which stunned the free world for 20 years, as news about them trickled out of Russia, were reported in detail by Khrushchev.

It's not new, of course, for an iron-handed dictator to kill off prospective rivals in an attempt to safeguard his power. It was done by Roman emperors 2,000 years ago, and by many rulers in many lands through the centuries. The new thing is that a man of Khrushchev's position would dare to call attention to these horrible events. He has created serious difficulties for the next Russian dictator who tries to imitate Stalin.

It seems almost as though some faint twinges of conscience can still be felt among the Russian rulers. This idea of human beings having a God-given right to live in peace and security—a fairly new idea in the world—might appeal to the Russians as it appeals to most Americans.

The Communist system seems to be efficient in converting a poverty-stricken agricultural country into a prosperous industrialized state. But if the concentration of power which this requires is practically certain to bring men like Stalin up to the top level of leadership, the price is too high.

WE'VE LEARNED a few basic things about living together in large groups. It is the insight of the Christian conscience which has gradually made these things plain to us. Every man is important, whoever he is. The group can't allow any of its members to get kicked around. The group must unite in guaranteeing justice for all.

These are the things which we always hear in Fourth of July speeches. But against the background of world events since 1918, they now seem personally important to each of us. We have a long way to go, even in the U.S.A., in establishing justice for everybody. We believe this is not merely an American ideal, but a requirement of our Maker which we gradually learn to understand more clearly.

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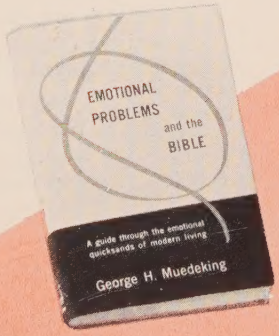

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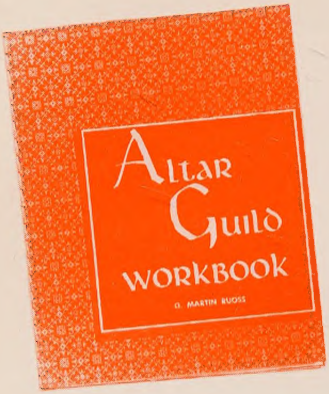

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